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Hearty thanks to Prof.
W. H. Ram of S.P. College
for this act of
kindness to me.
He gave ^{other} ~~so many~~ good
to other students ~~also~~
by which they can
learn much but
declined to take
y. due to his gentle
gentle affection towards
boys they tease him in
return.
I have much regard
for Ram because
he is gentle
than any other.

LETTERS TO HILARY

elting

BY THE SAME AUTHOR

Fiction

Strange Tales from the Fleet
Diary of a U-Boat Commander
The Uncharted Sea
Posterity

Historical—Political

A Naval Lieutenant 1914-18
Western Civilization and the Far East
Imperial Defence
The China of To-day



LETTERS TO HILARY

Stephen King-Hall



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To Ann

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The foundation of every State is the education of its youth.—D I O G E N E S .

Is it not knowledge that doth alone clear the mind of all perturbations ?—B A C O N

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FOR GROWN-UPS ONLY

THESE LETTERS WERE WRITTEN for a small person whose education was becoming a problem which could no longer remain unsolved. They were written in the spare moments of a naval officer's life in one of H.M. Battle-cruisers ; books of reference were not always at hand, and a deliberate restriction of vocabulary has not improved their literary quality. They are not, of course, intended to be a connected history of the world. These letters are an experiment whose purpose is to establish in a child's mind a certain type of educational foundation. They are intended to teach a child to regard all aspects of knowledge as being part of a whole ; to teach it to take the broad view of life, and to realize that the present is rooted in the past. These letters are an introduction to the specialized instruction which a child will subsequently receive, and it is hoped that their general influence upon the receptive mind of a child will be that of teaching it to approach and examine problems from a world point of view, a habit of thought which, if once acquired, will never be lost.

The assistance of a *Helper* is probably essential if the child is not older than about ten. The function of the Helper is analogous to that of a tutor at a University.

The Helper's notes attached to the letters are necessarily outlines of suggestions, for each case will depend upon a variety of factors such as the mentality

of the child, the teaching ability of the Helper, and the facilities available. The Helper should expand the letters, invent games to illustrate the letters, and try to answer questions. I should deceive prospective Helpers did I not make it plain that the ideal Helper should be a very well informed and widely read person. This is a counsel of perfection, and the child who can command the services of such a Helper will find little use for this small book. There are, however, a number of persons—I hope a large number—who are prepared to take a certain amount of trouble in connexion with the education of their children. If these people are willing to spare an hour or two in reading up the subject-matter of each letter they should be able to attain a reasonable standard of proficiency as Helpers. There is no difficulty in finding ample reading material either at any public library or in the many cheap editions dealing with world history and general knowledge which are now being published. Benn's 6d. Library, Dent's Everyman, and the Home Universities Library are recommended. Some children will require a little preliminary instruction in geography, and a simple Atlas is an invaluable, almost an essential, companion whilst the letters are being read.

The Helper should endeavour to make the story of the world a living reality to the child, and I think that the best way of achieving this object is to avoid the abstract whenever possible and illustrate the story with concrete examples and pictures. It is my experience that children appreciate imagery and metaphor, but that it usually has to be explained in detail, otherwise they are liable to assume the use of a broom in expressions such as "the Persians were swept out of Europe."

The *Harmsworth Universal History* (now in course

of publication) and H. G. Wells' *Outline* contain many pictures which can be used to illustrate these letters, but pictures in books such as these have not the same value as the contents of Museums and Picture Galleries. The scrap-book idea is full of possibilities.

Each child will soon discover which parts of the story of the world it finds most attractive, and scrap-books can be started under subject headings: COSTUME, ARCHITECTURE, PAINTING, MEANS OF COMMUNICATION, etc. etc., are possible subjects. The material for the scrap-book should be collected from the daily and weekly illustrated papers, and it is the business of the Helper to assist in the arrangement of the scrap-book, and to suggest that in the Architecture book the picture of the Pyramids does not look as if it ought to be stuck in upon the same page as the postcard of the Taj Mahal, but, on the other hand, there does appear to be some resemblance between the Pyramids and the picture of the new "zoned" skyscraper in New York which has just been cut out of the *Daily Mirror*.

In the instance just mentioned, due regard must be paid to the chronological element, and the Helper must always be on the alert for opportunities of assisting the child to create a well-proportioned time-perspective.

The proper appreciation of TIME is the child's greatest difficulty; a difficulty not confined to children. It is fatally easy to forget that the period from the Renaissance to the present time is only about 7 per cent. of the total period of written history, and perhaps $\frac{1}{2}$ to 1 per cent. of the pre-historical period, whilst the last five centuries are but as a twinkling of the eye in the immense ages of geological time.

I have found it of value to invite the child to represent one side in an historical duologue. For instance, the child should be invited to speak for the English barons whilst the Helper is cast for the unsympathetic part of artful King John.

These letters are not only intended to be of use to a young child. It is hoped that each letter will plant in the mind of the child a few simple and fundamental ideas in connexion with the subject-matter of the letter, but that the method of treatment of each subject is such that a person of 14-18 years of age will detect certain additional ideas which are lying between the lines of the letters, whilst the adult may find in each letter a skeleton upon which to hang the flesh of more detailed study.

For example, letter No. 15 deals with "COMMUNICATIONS." A child of ten is expected to obtain from this letter the elementary ideas that "the-way-between-places" and the various methods of travel available in the past are important features in the story of the world. It might be suggested to a boy of fifteen that he should consider the relative importance of different means of communication to the British Empire, and this letter would give him a foundation to stand upon.

Finally, there are in this letter the elements for a lecture on the subject of "Communications and Civilization."

Should the publication of these letters appear to be of use to any considerable number of parents, it is my intention to issue a second volume which will deal particularly with such subjects as Money, the Weather, Chemistry, Medicine, Law, Music, etc. In Volume II. it is also intended to give special attention to the story of men's artistic achievements,

but I thought it best with my own child to start with the general framework which is represented by the present volume.

My thanks are due to Instructor Lieutenant-Commander C. W. Baldwin, Royal Navy, of H.M.S. *Repulse*, for much useful criticism and assistance in checking the proofs.

STEPHEN KING-HALL

Moor Place, Yateley, Hants.

1928.

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LETTER NO. I

HULLO!

I know that I've started this letter in an odd way; but, as a matter of fact, I was in a bit of a hole.

When I found out that these letters were going to be made into a book they all started "My dear." Now you may be a boy or a girl. If you are a girl you may not mind being called "My dear," but if you are a boy what an ass I should feel calling you "My dear." I was puzzling over how to start these letters when suddenly the telephone bell rang. That gave me an idea. Why not start the first letter as if I were ringing you up on the telephone? That's what I've done.

Everyone loves a story, and I am now going to begin to tell you the most wonderful of all stories.

Grown-ups call this story HISTORY.

We will call it the story of the world and everything in it.

This story of what has been happening in the world since anything began to happen at all is such a long story that no one is clever enough to know it all.

Sometimes the story of the world is very exciting, sometimes it is funny, and sometimes it is sad, but it is never dull if it is told the right way.

It is a story which has no end, because each day another bit is added on to it, and the newspaper which was printed during the night and which

arrives in the morning is the story of what happened yesterday.

As this story of the world is so very long, I am only going to tell you those parts of the story which will interest you most.

You can imagine the story of the world to be like a huge plum cake. You are not big enough to eat it all ; it would give you a tummy ache ; but we can pick out the plums.

Before I begin to tell you the story of the world and everything in it, I must tell you about two things which are very important in this story.

One of these things is called TIME.

The other is called GEOGRAPHY.

You must understand what TIME is, so as to know WHEN things happened in the story.

You must understand what GEOGRAPHY is, so as to know WHERE things happened in the story.

TIME is spoken of or written about in seconds, minutes, hours, days, weeks, months and years. In History we generally use years. A hundred years are called a CENTURY.

So as to know *when* anything happened in the story of the world we give each year in the story a date, which is really a short way of giving it a name. The date or name of this present year is A.D. 1928, last year was A.D. 1927, next year will be A.D. 1929.

The year A.D. I was not the first year in the story of the world, but it was the year in which Jesus was born. The years before the year in which Jesus was born are also given dates, but the letters B.C. are written after the number instead of the letters A.D. being written before them. So that the name of the year one hundred years before Jesus was born is 100 B.C., and the name of the year one hundred years after Jesus was born is A.D. 100.

The letters B.C. stand for the words "Before Christ," and A.D. stand for two Latin words, "Anno Domini," which mean "In the Year of our Lord."

In GEOGRAPHY pictures are made of the world showing which parts are land and which are sea, and where the towns and rivers and lakes and mountains are. On these pictures, or maps as they are called, are written the names of countries, mountains, lakes, rivers, towns, and seas.

Now I will show you how TIME and GEOGRAPHY help to make the story more interesting and understandable. Here is a little bit of the story without any time or geography in it.

"A man called Columbus tried to sail in a ship to one country and found another country, which no one in the country he started from had ever heard of."

I expect you will at once say :

"When did he do this ? What country was he trying to find ? What country did he find ? Where did he start from ?"

Now I will tell you the same story with TIME and GEOGRAPHY in it. You must first open a map of the world.

"In A.D. 1492 (that is 436 years ago, because we are now in 1928, and we've got to count back 436 to get to 1492) Columbus started from Spain to try and sail to China across the Atlantic Ocean. In those days no one in Europe had ever heard of America, so Columbus was very surprised when instead of finding China he discovered the land we now call America."

P.S.—One happening in the story of the world was the event of your birth. WHERE was this ? WHEN was this ?

LETTER NO. II

WHERE SHALL WE START in this tremendous great story of the world and everything in it? Perhaps you would like to know who made the world. It was made by GOD.

People used to think that God may have made the world as if He were a conjuror by saying: "I'll make a world!" and all of a sudden, as if by magic, a world appeared, with animals, and trees and men on it. We have now found out that God did not make the world like that. When HE decided that there should be a world He made a plan and He invented a wonderful idea. HE decided that the world should start as a very simple thing, and that very slowly it should change from its simple beginnings into what you see around you to-day. This plan of God's, these arrangements which He made for the growing up of the world, are sometimes called the Laws or Rules of Nature. The Plan is also called EVOLUTION, which is a word meaning, "to grow-out-of." For instance, a grown-up has evolved or grown-out-of a child. I want to be careful to tell you the truth in this story, so I must own up to you that we are not sure how God arranged for the world to appear at the beginning. We think that He arranged for it to be flicked out of the sun as a great fiery, flaming, tremendously hot and gassy bit of stuff, rather like a bit of a huge and enormous firework. If this is what happened, it certainly happened an enormously long time ago, perhaps several

thousands of millions of years ago, which is much further back than anyone can think.

This white-hot earth began to go round the sun, and it also began to spin round like a top, and as it moved it grew cooler and became hard. It must have taken it many millions of years to cool down. The only things then on the earth were rocks and water.

And then for millions and millions and millions of years the great plan of EVOLUTION began to work. Very simple living things began to live in the water, and later on they began to live upon the land and in the air. Grass began to grow, and trees gradually appeared. The world and everything in it was always slowly changing. Places which are now dry land were sometimes covered by the sea, and what is now sea has sometimes been dry land. From time to time great rivers of ice slowly moved about the world and then melted. These rivers were so huge that they were broad enough to cover hundreds of miles of land. Tremendous earthquakes shook the earth, and in the long, long ago parts of the world which now have a cool climate like England has to-day had a hot climate. There were once upon a time volcanoes in England, great mountains which smoked and flamed and steamed, and threw out stuff called lava.

Extraordinary animals lived in the world during these very early times ; these kinds of animals have nearly all died out, so that practically none of their sort are left in the world to-day. For ages and ages and ages the world and everything in it was changing, each kind of animal and each kind of plant evolving or "growing out of" an earlier kind. In those early times there was, for instance, a small animal rather like a dog. These small animals began to grow bigger, and after thousands of years the descendants of these

animals had changed into the animal we call a horse to-day. That is how horses came into the world.

In the long, long ago, there were no birds in the world, but there were some very curious animals called REPTILES. Many of these reptiles are no longer found alive in the world, they are what is called extinct. A few are still left; the crocodiles and snakes are reptiles.

The reptiles are interesting, because the first birds were *evolved* or grew-out-of reptiles.

There were no men in the world in the early times, and perhaps you will wonder how we can tell what happened in the world if there were no men there to watch what went on. In my next letter I will tell you the answer to this puzzle.

P.S.—In what ways have you evolved or “grown-out-of” something you once were?

LETTER NO. III

THE PUZZLE TO WHICH we are going to find the answer is this : " If there were no men in the world in the early days how do we know anything about the animals and the plants which lived in the world before there were any men ? "

The answer is this :

Supposing you went to a house and pulled out one of the bricks at the bottom of the house and that you found an old button stuck into the brick. Supposing that you knew that the house had been built twenty years ago. Then, although you were not born when the house was built, you would guess that twenty years ago a workman who was building the house had dropped a button which had stuck into the brick and the house had been built on top of it. Now supposing that you pulled down the house and dug up the ground underneath it and found a lot of beams of wood. You would guess that once upon a time there had been a wooden house of which you had found the remains. Now supposing you dug down still further and began to find the bones of perhaps a deer. You could say that before there was a wooden house there, a deer must have died where the brick house is now standing. If the house we are talking about is in a town, there will be no deer there now, so we know that once upon a time where the houses now stand there was open country with deer running about in it.

Suppose we dig deeper still and find the bones of

an animal much bigger than an elephant, and like no animal alive to-day, then we can see that before the deer lived where the brick house now is, there were huge animals living there. Now supposing we dig still deeper, until we have made a hole perhaps twice as deep as the brick house is high, and at the bottom of this hole we begin to find sea-shells and the bones of a fish. That would tell us that some time before the huge animals were living there, the sea must have covered this bit of land where the brick house now stands, otherwise how did the fish die there and leave his bones to tell us his story?

Now we will dig a little further and get to very hard thick rock with no bones in it, nor signs that anything was living on it.

We should then know that we had got to the skin of the world before it became clothed with earth and different kinds of softer rock.

We can now start the story from the right end, because you see I have really been telling it to you backwards, from now-a-days back to the millions and millions of years when the earth was just a lump of rock which had cooled down after coming out of the sun.

First the sea came up over the rock, and fishes, mostly a kind of jelly-fish and wormy things, were living in the water. Then perhaps there was an earthquake, and the bottom of the sea with its mud and sand became dry land. First grass and then small trees and then bigger trees began to grow on this dry land where the earth was not yet very deep, since the old rocks were close underneath. Gradually the soil got thicker, different kinds of animals began to learn how to live out of the water, until at last they changed into land animals, and quite forgot that their great-great-great-great-ever-so-many-

great-grandfathers had only been able to live in the water. Different kinds of trees and plants began to grow, each kind changing slowly out of an earlier kind. As all these animals and plants died they became covered up with new ground which was being made in different ways. The rocky skin of the earth kept on having more clothes of ground put upon it, and the living things which lived on top of each new covering of ground are now lying buried under all the ground and softish rocks which have been made since they died. The huge animals lived and died and were covered up, and thousands of years later the deer whose bones we imagined we had found were running about on top of the ground above the bones of the huge animals. The deer died, and after perhaps thousands of more years some men came along and built the wooden house. By this time the ground had covered up the deer's bones. Then the wooden house fell down, and was covered up and later on (this was only twenty years ago) men came and built a brick house, and whilst it was being built one of the workmen dropped a button on top of one of the bricks.

So the button was on top of the wooden house, and the wooden house was on top of the deer's bones, and the deer's bones were on top of the bones of the huge animals, and these were on top of the sea-shells and the fish, and these were on top of the very old hard rocks, and this is the skin of the world. If you think for a moment you will see that the lower down in the ground anything is the older it is. The button is the youngest, and it is on top.

Now I can tell you how we find out what was happening before there were any men in the world. Clever men called GEOLOGISTS have found out how to tell which rocks and which kinds of ground were

made first, second, third, fourth, and so on. They have found out which rocks are the earth's vests, which are its bodice, which are its dress, which are its jersey, which are its overcoat. We then dig into the ground and find the remains of old animals and plants. These remains are called Fossils. We then look and see in which layer of earth or rock we found the fossil, and we then know at what time in the story of the world that fossil was a living thing on the earth.

P.S.—Why is a fossil which is found deeper in the ground than another fossil the older of the two ?

LETTER NO. IV

WHEN PEOPLE GO DIGGING in the ground or breaking up rocks so as to look for bones and fossils in order to find out what was living on the earth in the long, long ago, they find that as soon as they get at all deep they never see any men's bones, or signs of men having been alive. They can find plenty of bones of extraordinary animals, such as the huge reptiles, but not a sign of any men having been about. The oldest earth in which any bones have been found which may have been men's bones is quite young. These gentlemen who are trying to find out when men, that is human beings, first began to live on the earth are always arguing with each other about two things.

They are always arguing as to what kind of an animal the first man evolved (grew-out-of) from, and they are always arguing as to exactly *when* this happened and where it happened. When you grow up you can read about their arguments, but we won't bother about them now.

We will start with the Time when we know for certain that men were living in the world and were beginning to be important in the world. This was about 50,000 years ago. I want you to think of the story of the world as being in two parts, which I will call NO-MAN TIME and MAN-TIME.

NO-MAN TIME is the time from the beginning of the world up to when men were becoming important in the world. For nearly all of this time there were

no men at all in the world. MAN-TIME is the time from when men were beginning to become important in the world up to the present day. I want you to be very careful to remember that NO-MAN TIME is very, very much longer than MAN-TIME.

We know so much more of what has been going on during MAN-TIME that it is easy to forget that a very long time had passed before men began to appear in the world at all. Here are two figures :

1,000,000,000 years.

50,000 years.

The first one, which is a thousand million, may be the age of the oldest rocks, the skin of the world. It has taken all that time for the world to change from a lump of rock into what it is to-day. The second figure is fifty thousand years, and is the length of Time between when men were becoming important in the world and the present day.

It is very difficult to understand these big numbers. I will try to help you.

Supposing that at the beginning of NO-MAN TIME a tree had been planted. (Of course you will tell me, and you will be quite right, that at the beginning of NO-MAN TIME there were no trees on the earth, but only hot rocks, but we will pretend there was just one tree.)

Now supposing that every hundred years (and you will have to live perhaps ten times as long as you have already lived in order to be a hundred) this pretend-tree grew one foot. A very slow-growing tree.

It would now be about 2,000 miles high. If you laid it flat on the ground it would reach from London to Palestine. It would be three times as long as England and Scotland. It would take a fast train two

days to go the length of this tree. Yet although it is growing so slowly that it would only have grown one inch since you were born, it has grown two thousand miles high since it was first planted at the beginning of No-MAN TIME when the world was very young.

Now suppose at the beginning of MAN-TIME another tree was planted which grows at the same rate as the first tree, this second tree would now be only five hundred feet high. About three times as high as a tall mast in a ship, or a church steeple.

Just think of these two trees. One, three times as long as England and Scotland, the other only about four times as high as a big tree in the woods.

One tree—the No-MAN TIME tree—would be so high that it would take you a year and a half to climb to the top, even if you never stopped for breath. The other tree—the MAN-TIME tree—would only take you about an hour.

It's a big difference, isn't it? It's the difference between No-MAN TIME and MAN-TIME.

Here is another way of thinking of it.

Suppose we knew magic and could make time go so fast that we could change years into seconds. Suppose you have been alive ten years. We will now count ten seconds. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. That's your life, if time had gone so fast that a year was a second. We will now change the 50,000 years of MAN-TIME into 50,000 seconds. This comes to 833 minutes, which is the same as fourteen hours. Now let's change the thousand million years of No-MAN TIME into a thousand million seconds. It comes to 11,574 days, which is nearly 32 years!

So that even if by magic we could make TIME go so fast that a whole long year passed in a second, No-MAN TIME would still be 32 years (more than

three times as long as your life), and MAN-TIME only fourteen hours.

In my next letter we shall start the story of the world from the beginning of MAN-TIME, and we shall find that in that part of the story of the world I shall be telling you of what MEN (human beings) did and thought. For as soon as MEN began to live in the world they very quickly became the most interesting and wonderful living things in the world. They probably first grew out of some kind of animal, perhaps they evolved from an animal like a monkey, but God arranged in His plan that from this evolution there should appear not a very clever monkey but MEN, and MEN are something very different from the cleverest animals that have ever been evolved.

P.S.—Why is it easy to forget that No¹-MAN TIME is much longer than MAN-TIME?

LETTER NO. V

WE WILL NOW START the story of the world from the beginning of MAN-TIME, which was about 50,000 years ago.

The first men lived rather like animals. They could not write, and we have not yet found out how they learnt to talk to each other. We should call them absolute savages. The only tools they had with which to make anything or to kill animals for their food were stone tools. A great many of these stone tools have been found buried in the ground or left in the caves in which these first men lived. The stone tools which are buried deepest in the ground are the oldest, and the oldest ones are the roughest and worst made. From this we can see that as the years went by Men began to become cleverer at making stone tools.

As these men could not write we can only guess how they lived. We have collected the rubbish they left behind them, and by looking at this and the drawings they amused themselves by making on the walls of their caves of the animals which they hunted, we can guess something of how they lived.

But as thousands of years passed by and one lot of men died, and their children grew up and died, and their children lived and died and so on, each new lot of men learnt a little from their fathers and mothers, and gradually man learnt how to live more comfortably. He was slowly becoming less savage and more CIVILIZED. Men found out what fire was, and that

a fire kept them warm in the winter and also kept the wild animals away. They found that cooked food was nicer than raw food. They found out that a sharp piece of bone could be used as a needle to sew two skins together, and the man or woman who found this out invented sewing. They also found out how to tame animals. A tamed animal which is used by men ~~to~~ carry them about like a horse or a camel, or to drag things for them like an ox, or to eat like a hen or a sheep, or to have as a friend like a dog or a cat, is called a DOMESTICATED animal. X-

Men found that life was easier if they domesticated animals. It was a good thing to have a horse to ride when one wanted to go somewhere quickly. It was easier to keep tame sheep to kill and eat, than to have to go out to hunt and kill some wild animal, perhaps even not to be able to catch and kill it, and so have to go hungry to sleep on the floor of the cave.

I will imagine a little story.

Thousands of years ago a MAN and a WOMAN and two children were living in a cave near a river. In the cave, near the entrance they had a fire. They wore skins of wild animals, and the woman wore a string of pretty stones round her neck and used to go and admire her reflection in a pool in the river, for, of course, no one had then discovered how to make glass. One day the man was watching his children playing in the mud of the river, and he saw the little boy make a kind of rough cup out of mud. The little boy took the cup into the cave and left it near the fire. Next day the fire had made it quite hard, and the man suddenly saw that it would hold water. He said: "Ha! Ha! This is a fine idea. Instead of having to go down the river whenever I want a drink I can make jars out of this mud, bake them hard, and keep water in the cave." And

he did so. Of course, that's only a made-up story, but perhaps POTTERY was invented that way.

Perhaps one day a man came across a tree trunk which had been blown down in the forests. He may have given it a push and seen it roll down hill. This may have given him the idea of inventing the first wheel.

That was a very important invention, as you will very soon see if you try to imagine a world without any wheels in it. And so in ways at which we can only guess, men living in different parts of the world were discovering the great ideas which were the beginning of civilization. There are thousands and thousands of these ideas, and, of course, men are always finding out new ones. When I was born, thirty-four years ago, men had not yet discovered how to make flying machines, and there were practically no motor cars in the world. When you were born, ten or twelve years ago, there was no wireless in houses.

But these very early men had to start from nothing, and little by little they began to find things out by THINKING and by what is called EXPERIMENT, that is to say, trying an idea first one way and then another way and seeing which was best.

There is one more great idea that came into men's heads about 10,000 or 20,000 years ago, and that was the idea of AGRICULTURE. I will tell you about this in my next letter.

P.S.—What is the difference between a domesticated and a wild animal?

LETTER NO. VI

AS I TOLD YOU in my last letter, men began to make a civilization and to become what we call civilized about ten or twenty thousand years ago. Ten thousand years ago is more than a hundred times as old as the oldest person you know. I also told you that I could only hope to tell you of a few of the great inventions, discoveries or ideas which came into men's heads and helped them to become less savage ; but one of the most important of these is called AGRICULTURE. It is a word which means "Digging-up-the-fields."

I expect you know that corn, out of which we make bread, does not grow accidentally in the fields. The fields have to be ploughed, the earth stirred up, and the seed sown.

The first man who collected the seeds of a wild corn and sowed it in a piece of ground he had stirred up was the first man who discovered agriculture.

We can now imagine that about ten or fifteen or even twenty thousand years ago there were men living on the earth who had cattle, huts, pottery, and did a little farming. They hunted animals and caught fish. They made drawings, but we do not think they could write. If they were living near the sea, or lakes or rivers, they had rough kinds of boats. They did not know what metals such as bronze and iron were like, they had not yet found out how to get them out of the ground, and so they made all their tools out of stone, wood, and bones of animals.

Some of these men probably lived together in collections of huts or caves, and we know that in some places they built huts on piles in lakes because they felt safer from wild animals if they were living over the water.

These people who lived together were really the beginnings of the first villages which later on were to grow into towns.

Not all these early men, in fact probably very few of them, stayed for long in one place, and crowds of them used to wander about as do to-day the gypsies in Europe and the Arabs in the desert. They probably had their cattle with them, and they moved about the land wherever there was plenty of grass for their flocks to eat or plenty of wild animals to be hunted and eaten. We think that the first men had their homes somewhere between North Africa and Iraq (look at a map), and that from here men began to wander all over the world.

Some men wandered South into Africa; other men wandered over Europe, and others wandered across Asia and down into India and on to Australia, and even perhaps in boats across the Pacific Ocean to South America. And gradually as these men spread out across the earth it seems that they changed in their looks. Some began to have yellow skins and others white skins, and others black skins or reddish skins. Some had fuzzy hair, some straight hair.

We are not sure why when men began to wander into the different parts of the earth they changed their looks. We think that it had something to do with the climate of the part of the earth they settled down in. Men with different coloured skins are called races of men. The black-skinned men mostly live in Africa; these are the negro race of men. The yellow-skinned men live in Asia, and the white-

skinned men made their first homes in Europe. The reddish-skinned men lived in the Americas.

Some races of men began to become very "civilized" and build towns and invent writing and have kings and make war, others have remained savage until the present time.

In those early days the different kinds or races of men became separated from each other, and each race of men began to live their lives as if they were the only people on earth. There were no roads, no big ships, and what are called COMMUNICATIONS or "ways-of-going-about" were very bad. It was very difficult to get anywhere, and probably very dangerous to travel by oneself.

We have a very good reason for thinking that in those early days the different races of men each thought they were the only people who were alive. The reason is this. If when men first began to invent languages, they had all been together or in the habit of visiting each other, they would have invented one language. But there are hundreds of different languages in the world, though many of these languages which seem so different to-day, like French and English, are not so different as they seem.

So we think that men in different parts of the world were inventing languages on their own without knowing that they were not the only ones doing it. They were also inventing different ways of living. Some preferred to live by wandering about the world and hunting; others thought it was a better idea to stay in one place and go in for agriculture, and live in towns.

P.S.—Why do not all men living on the earth to-day speak one language? Do you think it would be a good thing if they did? Why do you think this?

LETTER NO. VII

IN MY LAST LETTER I told you that Men wandered over the world and separated into races, and that some of these races began to become what is called civilized, whilst others remained simple and—as we should say now-a-days—savages. We can imagine that the different races of men were like the children of a family. The children went out into the world and lost sight of each other, some became clever, and others never learnt anything at all. Some became very rich and lived very comfortably, others stayed very poor and lived a hard life.

Let's open a map of the world and find two places, one called EGYPT and the other called IRAQ (it used to be called Mesopotamia). You will see that in EGYPT there is a big river called the Nile, and in IRAQ there are two rivers called the TIGRIS and the EUPHRATES. These two places are very interesting, because it was the men living here who first began to find out how to lead civilized lives. These men learnt how to become not-savage and to live comfortably sooner than any other men. We have not yet found out exactly when or why these men became more civilized than other men, but we do know that about six thousand years ago, the men in IRAQ and in EGYPT were living in towns, that they had roads, that they could write, they had discovered agriculture, they had kings and armies, and they had the idea of trade. Some time after they had begun to

be civilized they found out how to make things in metal. First in gold, then bronze, and, last of all, in iron.

This idea of trade was very important ; it meant that instead of each man trying to make everything he wanted for himself he set up a business of some kind, perhaps a coat-making business and made coats for everyone, and exchanged his coats with other people for the many other things he needed. If he wanted meat he took a coat to the man who kept sheep and said, "Look here, give me two sheep and I'll give you a coat." Perhaps the sheep man said, "I'm sorry, but sheep are getting rather scarce just now ; a lot were stolen last month by some savages who came near the town in that bad weather. I can only give you one sheep and a lamb."

In the early days money had not been invented, and people used to meet in the market place and exchange things. This is called *BARTER*, and some savage peoples who do not understand money still use *BARTER*.

Although we know that there were two civilizations, that is collections of *not-savage* men, one lot in Egypt and the other in Iraq, as long as six or eight thousand years ago, there may have been other collections of civilized men living in other parts of the earth, such as China and India, of whom we have not yet found any remains. In fact, whilst I was writing these letters some gentlemen in India discovered the remains of a town which was at least 5,000 years old. It is certain that there were men living in most parts of the world at the time of Egyptian and Iraq civilizations, but as far as we know most of them were still very savage and did not live in towns.

These first civilized people who lived in what

is now called IRAQ are called SUMERIANS, and, as far as we know, they lived in what are known as *city-states*.

In these early days there were no nations like France, Italy, Spain, Germany, the United States of America, and so on, such as we find now-a-days. When men built a Town or City, and a City is only a big Town, they marked out some of the land round the Town or City and they said, "This is our STATE." They had a King in the City and made laws and rules for the people of the city but they looked on everyone who did not belong to their city as a foreigner. It was just as if the City of London was one state with its own army and post-office and king and laws, and Portsmouth was another state with its own laws and army and king.

The City of Portsmouth might even fight a war with the City of London. Of course, as you know, London and Portsmouth are both cities in the country or state as it is called of England, Wales and Scotland. Whilst England, Scotland and Wales make up one State in a very big family, or collections of States, which we call the British Empire.

The word STATE is a word which I want to be sure that you understand. When a number of people are living together under one Government whose laws they all obey, they have made a State. A man now-a-days will also speak of his "country" or his "nation," but both these words have several meanings. For instance, a man might say "My country is an Island." This would mean that he lived in a land surrounded by sea. He might also say "My country won a war." This would not mean that the mountains and the rivers and the fields in his country won a war, but that his "STATE" won a war. The army belonging to his STATE beat the army belonging

to another STATE. A Welshman will speak of the "Welsh nation," by which he means the people who live in Wales, but there is not a Welsh State, because for many years the Welsh people have been in the same STATE and had the same Government as the English and Scotch peoples. It is because "country" and "nation" have several meanings that when I want to talk about a lot of people ruled by one Government I shall use the word "STATE."

In IRAQ there are many ruins of these city-states in which the Sumerians lived thousands of years ago. These people living in their cities used to make war on each other, and they also had to fight other men who did not live in towns but wandered about in tribes or hordes. This kind of life went on for many hundreds of years, until there came a time when a leader of these wandering people managed to beat all the Sumerian city people and force them to say that he was their king and that they would obey him. His name was SARGON the First, and he lived about 3,000 years before Christ was born, that is 4,928 years ago. He is perhaps the first great King in the history of the world about whom we have been able to find out anything. He ruled over what is called an Empire, that is a country with many big towns and many people of different races in it.

SARGON'S EMPIRE stretched (probably) from what is now IRAQ to the Mediterranean Sea, and was a large country or State. Further to the South in Egypt, another great State was growing up of which we also know something, as the Egyptians had invented a curious kind of writing which we have learnt to read and luckily great kings in the early times loved to write on stones an account of all the splendid things they had done or hoped people would believe they had done.

Outside these more or less settled Empires in Egypt and what is now called IRAQ were wild, half-savage, fierce peoples who were always swooping down like eagles on the rich towns in order to rob them. For hundreds of years all over the world the story is often that of how the civilized people living in towns had to fight against the less civilized peoples who wandered about the land living in tents.

These wandering peoples are called NOMADS, which is a word worth remembering.

P.S.—What do the words STATE and NOMAD mean? How did people buy and sell before money was invented?

LETTER NO. VIII

YOU WILL REMEMBER IN my last letter that we had got to the time in the story of the world when men, at any rate in two places on the earth, were no longer living as savages but were living a comfortable life in towns.

As soon as this began to happen the men began to have time to do things to please themselves. A savage man always wondering how he was going to catch his next meal, or find sticks for his fire, or find a safe place to sleep in where wild animals could not get him, would have no time for anything which was not absolutely necessary. All his time was spent in trying to keep alive.

But when men began to live in towns, they began to have leisure, that is *spare time*, and men began to do things or make things because they were beautiful to look at or pleasant to listen to, and not because they were specially useful.

Men began to practise what are called the ARTS. There are very many Arts, and it is very difficult to say exactly what is and what is not an Art, but most people agree that there are FIVE GREAT ARTS.

Here they are in a list :

ARCHITECTURE.

SCULPTURE. *سُكُلْطْرَة*

PAINTING.

MUSIC.

POETRY.

Now the story of these great Arts, and many other lesser Arts, such as DANCING, DRAMA (the art of the theatre), LITERATURE (the art of writing books), is a big part of the story of the world, and when you have a chance you ought to go to Museums in London, and perhaps abroad, and look at some of the specially beautiful Artistic things which men have made in the past. These famous artistic works are called MASTERPIECES.

I am telling you about the ARTS now because I don't want you to think that the story of the world for the last ten thousand years, during which man comes more and more into the story, is only a story of kings and battles. It is not. The many wars I shall tell you about between different nations in different parts of the world is only a part of the story of what man has been doing in the world. His artistic life is another part, and a very big part. Different races of men have painted pictures, built their finest buildings, carved their statues, written their poems, and made up their music in many different ways. For instance, Chinese Art is different from European Art, but all Art is beautiful.

It is also just as interesting to tell and to hear the story of what men were thinking about as it is to know what they did. In some ways it is more interesting because a man must always think before he makes anything. You know very well that before you make anything, whether it is a pudding, a story, or a house in the garden, you have to think it out first.

Those early Egyptians who, with the Sumerians, were the first people we know of who lived in towns, were always having wars, but they were also very interested in the Arts, and some of the things they made seem wonderful to us to-day.

One day I hope you will see the Pyramids which were built by the Egyptians, and you will then understand that Egyptian architecture was very extraordinary.

One of the interesting things about a work of Art is that it can be understood and enjoyed by all men who are not savages, and not only by the man who makes it or the people who live in the same country as he does.

For instance, as you probably know, a few years before you were born there was a huge war in which nearly all the nations of the earth fought on one of two sides. Our Empire, the family of States who make up the British Empire, were on the opposite side to the Germans. But though we were trying to kill the Germans and they were trying to kill us, and we hated each other tremendously (or made ourselves believe we did), that did not prevent English people (who had any sense) from enjoying some of the wonderful music which Germans have composed (made up). Nor did the war prevent a German (who had any sense) from enjoying some of the wonderful poetry which Englishmen have written.

The Arts are International—which means they can be enjoyed by any man who takes the trouble to understand them, no matter what country he comes from.

You will notice that I say “takes the trouble to understand them.” I want you to remember that. You will never be able to understand the Arts and enjoy them unless you are ready to learn how to enjoy them. The Arts are like very charming but very shy people, who do not come rushing to you and shake you by the hand and slap you on the back, but if you take the trouble to show them that you want to be

friends with them they are the best friends you can have.

Before I finish this letter on the Arts I want to explain to you that though men did not, as far as we know, have much time or wish to make artistic things until they began to live in towns, it would be a mistake to suppose that men had never made beautiful things until they began to live in towns perhaps fifteen or ten thousand years ago.

On the walls of some of the caves in which the early men lived, paintings have been found of the animals these men hunted. Some of these paintings are wonderful, and give a splendid idea of movement. Also some of their stone tools which have been found are beautifully made and one can see that these early men often took trouble to make their stone tools pretty to look at, as well as useful. The fact that some of these men liked to have stone tools which were beautiful as well as useful shows that some of these men had artistic minds.

P.S.—Which kind of Art do you think the most interesting ? Why do you think this ?

LETTER NO. IX

BEFORE I GO ON with the general story of what men were doing in the world I want to write a few lines about what is called SCIENCE.

I explained to you in Letter No. 8 that as soon as men began to live in towns and *communities* (this is a word which means a number of men living in one place) they had spare time and they began to practise the ARTS and enjoy Music, Poetry, Sculpture, pictures and so on. They also began to have time *to wonder why*. No doubt they began *to wonder why* half the day was dark and half was light, and they began to try to find out the reason for things. This "reason why" things happen is called SCIENCE, which is a word meaning "to learn" or "to know" or "to find out."

Now you will remember that I told you that one part of the story of the world and the men in it was the story of the ARTS, of the pictures they have painted, the poems they have written, the music they have made up, the beautiful houses they have built, the monuments they have made, and so on.

Now I want you to understand that another part of the story of the world and the men in it is the story of SCIENCE, of what men have found out as to how things happen, why they happen and what things are. The story of Science is a story in which men are always saying, "Why? Why?" and "How? How?"

The difference between an Artist and a Scientist, that is to say between a man who is interested in Art and one who is interested in Science, may be plain to you if I make up a little story.

Two men, a Scientist and a Poet, were out for a walk together in a wood, and they heard a nightingale singing.

The Poet said : " How lovely that is ! It thrills me and makes me have the most wonderful thoughts. I imagine new ideas. Beautiful ideas ! "

The Scientist said : " What kind of ideas ? Why does it give you ideas ? "

The Poet said : " I don't know or care why, but I feel I must write a poem to that nightingale. I feel—I feel—I feel—that I should like a cup of wine, a cup of wine in which the warm sun of the countries in the South has left his sparkle. And I can see little bubbles like beads winking at me round the brim of the cup, and I should like, Oh, lovely nightingale ! to drink from this cup of wine and go away with you into the forest."

The Scientist said : " My dear chap, you are getting rather excited ! Of course, it's a very pretty idea you had about the bubbles winking like beads round the cup, and I daresay when we get home you'll write a very fine poem about this nightingale. But bubbles don't wink, they are only air. What interests . . . "

The Poet said : " Oh ! Do keep quiet, I've just had another wonderful idea ! Perhaps Ruth, when with a sad heart, sick for home, she stood in tears in the strange cornfield, heard a nightingale singing and . . . "

The Scientist : " I was going to say, when you interrupted me, Keats (that was the poet's name), that what interests me about that bird is why, if you shot it as it sits on that branch, it would fall to the

ground, why should it fall to the ground? Why shouldn't it hang in the air? Why does an apple fall to the ground off a tree?"

The Poet said: "I wish you'd keep quiet, Newton (that was the Scientist's name), of course, anything falls to the ground if you drop it!"

The Scientist said: "Yes! But why? What makes things fall to the ground? That's what I want to know."

THE END OF THE STORY.

As a matter of fact, Newton, who was one of the greatest English Scientists who ever lived, and Keats, who was a great English Poet, did not live at the same time. Newton died in 1727 (201 years ago) and Keats was only born in 1795 (133 years ago), so they could never have gone for a walk together, but that doesn't matter in a made-up story, does it?

Perhaps you can now see a little of the difference between a man who has got an Art-kind of mind, and a man who has got a Science-kind of mind. But I must be careful to tell you that the very great Scientists have also always been imaginative, which means they have been a little bit of the ART way of thinking as well as Scientific.

P.S.—Why did men begin to have spare time when they started to live in towns?

LETTER NO. X

IN MY LAST LETTER I told you something of the difference between Arts and Science.

As a kind of rough rule one might say that men practise the Arts because they are beautiful and they practise the Sciences because they are useful. At the same time the Arts are also useful because they give men pleasure, and the Sciences are often very beautiful as well as useful.

For instance, ASTRONOMY is a Science, and a very useful one, but as you will learn later on, it is a Science which can show us some very beautiful and wonderful facts about the stars.

ASTRONOMY is the Science of the Stars. Astronomers are men who find out what the stars are, how far off they are and what they are doing.

CHEMISTRY is another science which has to do with the finding out of what things are made. If I go to a tap and fill a glass and say to you, "What's the stuff made of in the glass?" you will say "Water." If I say, "What's water made of?" I wonder if you know the answer? I wonder if you know that a diamond and a lump of coal and the point of a pencil are all made of the same stuff.

These two kinds of science and the many other kinds there are, are most useful. For instance, sailors could never find their way across the seas if the astronomers had not found out certain things about the way in which the stars seem to move across the sky. Very many things we use in everyday life would

never have been invented if the chemists had not made certain discoveries.

On the other hand, a piece of music made up by a great musician such as Beethoven, a German, who died a hundred years ago, and who was one of the most wonderful makers of music who has ever lived, is very lovely, but is only useful because it gives men pleasure. They cannot eat it ; or sleep in it ; or dress in it ! Whilst a common match which was invented through a chemist finding out something in his part of Science is useful, but not exactly beautiful.

There are many parts or branches of Science, just as there are many words in the English language, or many flowers in a garden.

The Scientists all over the world who are finding out more about God's arrangement for the working of the world, generally "specialize" as it is called. This means that each man works away at that particular part of Science which interests him. If he is interested in flowers he works at Botany ; if he is interested in finding out how the rocks were made he works at Geology ; if he is interested in the stars he works at Astronomy.

But all branches of Science are parts of the same thing and very often a man will make a discovery in one part of Science which will help another man who is working to find the answer to some puzzle in another part of Science.

For instance, there is a part of Science called Optics which has to do with the why and the wherefore of rays of light and what rules they obey when they move. Men who have worked at Optics have found out why a ray of light is reflected back from a looking-glass. If it had not been for discoveries in Optics, telescopes would not have been invented. If

telescopes had not been invented, astronomers would never have been able to find out the why and the wherefore of the stars, what they are and what they are doing.

There is a big difference between the story of the Arts and the story of Science, and it is this.

For thousands of years men have been practising the Arts, painting pictures, carving statues and writing poems, and some of the most beautiful artistic treasures in the world are very old.

The Egyptians, the Greeks, the Chinese, the Cretans (find CRETE on a map, it's not far from Greece) and other peoples were making beautiful things hundreds of years ago.

Even to-day we cannot make many things so beautifully as they used to be made in some parts of the world thousands of years ago. So that the Story of the Arts is as old as the story of man. You will remember I told you that even the early MEN painted pictures on the walls of the caves they lived in, and that was thirty thousand years ago.

But the Story of Science is very different. The Egyptians and Greeks and Chinese and others tried to study science and found out a little about why things happened. But many of their ideas were quite wrong. For instance, Men thought for thousands of years that the world was flat.

It was only a few hundred years ago that Scientific men really began to discover the "Why" and the "How" of things, and Scientists have found out more in the last fifty years than was found out in the thousands of years before, and every year they are finding out more and more and finding it out more quickly.

Men became Artists before they became Scientists

The fantasy preceded the fact. (You won't understand this last sentence yet. Read it again when you are fourteen !)

P.S.—What is the big difference between the story of Art and the story of Science ?

10-35
Letter XI

LETTER NO. XI

IN LETTER NO. 7 I told you that, so far as we know at present, the first important civilizations of men began in Egypt and in a part of the world which is now called IRAQ, but which used to be called MESOPOTAMIA. If you look at a map, you will see that in both these parts of the world there are big rivers. In Egypt there is the NILE, and in IRAQ there are two rivers, the TIGRIS and the EUPHRATES. It is not by accident that men first began to build towns in the valleys of great rivers. In the first place the ground in a river valley is nearly always fertile and rich, food-stuffs grow well because it is easy to get water with which to water the crops when it does not rain. Secondly, the river is like a road going through the country, and by using boats men can travel up and down the country without difficulty.

I am not going to tell you in these letters the story of what happened to these first civilizations along the great rivers. All I would like you to remember is that Egypt was a great country or State from about 4,000 B.C. until about 300 B.C.

For these many hundreds of years Egypt was one of the great States of the world. During these centuries* Egypt fought many wars against other States, and sometimes she won them and sometimes she lost them. When she won them her Kings who were called Pharaohs ruled over more land than the

* A century is 100 years. Two centuries are 200 years, and so on.

valley of the Nile, when she lost the wars other States sometimes ruled over Egypt, and Egypt lost her independence.

The story of Egypt, like the stories of all States in the past, is a story of ups and downs. One can notice in the story of the world during MAN-TIME that over and over again some nation, often quite a small and weak nation, has had a king who was what is called a "strong man." This means that he was clever, and knew how to get his own way. It does not mean that he could lift weights or knock people over. He would perhaps first put his own kingdom in good order by making its army strong and taking care that his Government (his arrangements for ruling the State) was working well. Then perhaps he would win a war with another kingdom next door to his own, and would say to himself: "I am the King of two States." He would now get a stronger army and more money from his two kingdoms, and go on making wars and beating various States. When he was King over a great many States and peoples he would say, "This is an Empire and I am the Emperor, and the most magnificent King in the world. There are more people in my Empire, and it is richer than any other Empire there has ever been."

But even Emperors have to die, just as surely as if they were beggars, and when the strong man died who, starting as king of a little kingdom had built up a great empire, someone else, perhaps one of his sons, became King.

But you can understand that as soon as the strong man who had conquered them was dead, the various peoples in the Empire began to say, "The great man of whom we were so frightened is dead now, why should we not rebel and be independent again and have our own King?"

And you will find as I tell you the story that all these great empires of the past, which were usually formed by one remarkable man, never lasted for more than a few hundred years.

(They were like a flower which starts as a tiny seed, grows up to its beauty and size, then withers away and dies, leaving seeds behind it.)

That is what people mean when they write about the rise and fall of empires.

The Egyptian Empire whose centre was in the Nile valley rose and fell and rose and fell again many times before it finally fell in 330 B.C. Since which time the land of Egypt and the Egyptians have always been ruled over by foreign peoples. The Egyptians have not been independent.

In IRAQ two nations, the ASSYRIANS and the BABYLONIANS, each from time to time were the centre of Empires. The Empires in IRAQ (MESOPOTAMIA) also had many wars with the EGYPTIAN Empire.

In 539 B.C. the Persians, under a king called CYRUS, came down from the North. The Persians attacked and beat the ASSYRIAN and BABYLONIAN Empires in IRAQ.

This was the beginning of the Persian Empire, which soon became the greatest Empire the world had yet seen. In 521 B.C. the King of the Persians was a man called DARIUS I., and at one time he was the King of all what is now Persia, Afghanistan, Turkey, Iraq, Bulgaria, Palestine, Syria, and Egypt.

I think you might find it interesting to go to a map and see exactly where the Persian Empire was, and what its frontiers were. The frontiers of a State or country are the boundaries of the State. The frontier of England is the seashore. You will see that part of the frontier of the Persian Empire was on land and part was the sea. In the story of the world

the line of the frontiers between different States has often altered, since after a war the country which had won often made a new frontier line so as to bring some of the beaten peoples and their land inside its new frontier line.

P.S.—What is meant when people write that Empires rise and fall ? Can you think of something in which you rise and fall ? [Not a lift or a sec-saw !]

LETTER NO. XII

MY LAST LETTER TOLD you a little about the story of what nations were important between about 5,000 and 330 B.C. in a part of the world we call to-day the Middle East. If you look at the map you will see that the Middle East is a bit of the world where three Continents, Europe, Asia and Africa, all meet. I said in my last letter that in this part of the world there were at different times, several Empires, the biggest of which were the Egyptian, the Assyrian, the Babylonian and the Persian.

The Persians, who had a very strong army, at last became top dogs ; they conquered the other Empires and the Persian Kings ruled over the Middle East.

But remember this is only the story of what was happening to the Men in *that* part of the world.

What about the rest of the world ?

We will take the parts of it one by one.

First, Europe: For most of this time (5,000 to 330 B.C.) the men in Europe were living simple lives. They did not have great cities like the Egyptians or the Assyrians. They were not living in Empires, but probably as Nomads or wanderers in tribes with great herds of cattle. About 3,000 B.C. they began to discover how to make bronze, which is a metal, and they used this instead of stone for the making of tools.

I do not want you to think that these ARYAN peoples, or "Wiros"* as they are sometimes called in

* They are sometimes called "Wiros" because in their language they used this word to mean "MAN."

the history books, were savages. They were not. We can perhaps imagine them as country-wandering people and the Egyptians and Assyrians as town-living people. The town-living people were more advanced in the arts and sciences than the Aryans, who had not yet got hold of the idea of living in a state with fixed frontiers and having an army and towns and roads.

About 1,000 B.C. some of the NOMADIC or wandering Tribes came down from the North and perhaps from the middle of Asia, into what is now Greece.

They found a civilization there which I will call the CRETAN civilization. I call it this because its home seems to have been the Island of CRETE. (See map.) It is only a few years ago, since an Englishman called Evans began to dig and explore in this Island of CRETE, that we have found out that a very wonderful civilization existed in this Island. It used to be thought that Egypt and IRAQ (MESOPOTAMIA) were the first places where men began to live in towns and be civilized, but we are not so sure now-a-days whether men (we do not know where they came from) did not start a civilization in CRETE at least as early as the earliest Egyptians. Whether or not this is true, it is quite certain that the CRETANS living on their Island, with a strong Navy to protect them, gradually learnt to live in a very civilized way. They practised the arts, built wonderful palaces, had theatres and games, fashionable clothes for their ladies, beautiful jewellery, bathrooms in their houses and hundreds of other things which we used to think were modern ideas.

Some of these CRETANS left their Island and built cities on the shores of the Mediterranean Sea, in what is now Greece.

The Aryans, who were Nomads, came on the scene about 1,000 B.C. and made war against these CRETANS,

and smashed up their lovely civilization and then began to make one of their own, which is called the GREEK civilization.

We now know that a lot of things in Greek civilization were probably taken from CRETAN civilization, and as ARCHÆOLOGISTS (gentlemen who dig up ruins) go on working all over the world, we find that the civilization of man is often like the chapters of a book. It seems to be a new start, but really it goes on from chapters before.

P.S.—How did the Persians first begin to become important in the history of the world? Draw a letter Y. If the three arms of the Y are continents, where is the Middle East?

LETTER NO. XIII

IN MY LAST LETTER I was telling you about what was happening in other parts of the world whilst Egyptians, Assyrians, and Babylonians were fighting each other in the Middle East, only to be all conquered in the end by the Persians, who brought all the lands and peoples of that part of the world under the rule of one Empire.

I told you that during all this time Europe was inhabited by the wandering Aryans, some of whom came down into Greece about 1,000 B.C., and started a Greek civilization, which took the place of a CRETAN civilization.

Another crowd of these wandering peoples slowly moved across Europe, and in time crossed the sea to Great Britain. Many of the people who now live in Scotland, Wales and Ireland are descended from these wanderers. Most of the people who live in England are descended from men who came into Great Britain later on in the story of the world.

About the same time a certain race of people called PHÆNICIANS whose capital was a great city called TYRE, on the Palestine coast, began to become important in the story of the world.

They were fine seamen and were one of the first races we know of who understood what could be done in the world by making use of what is called sea-power. I shall explain what I mean by "*sea-power*" in another letter.

These PHÆNICIANS built great fleets of ships and

sent them all over the Mediterranean Sea, trading and fighting. At various places they set up colonies of Phœnicians on the coast and built towns. We can imagine TYRE as the mother city and the other PHŒNICIAN towns round the Mediterranean as the children towns. One of the places where the PHŒNICIANS built a town and set up shop, as it were, was on the African coast at a place now called TUNIS. The PHŒNICIANS called their town CARTHAGE. The mother city of TYRE fought some tremendous wars with the Assyrians and other peoples and was at last destroyed, but CARTHAGE grew and grew and became the greatest and richest city in the world at that time, and the capital of a State of its own. I shall have a lot more to tell you about the Greeks and about the CARTHAGINIANS, but before I go any further I will make a little table (as it's called) of dates. Years before Christ (B.C.).

About 10,000 to 5,000. Men first began to live in towns in what is now called the Middle East. Men in Europe were still wandering about as Nomads (wanderers).

3,000 . . . Nomads were using bronze instead of stone. Civilized men in the Middle East are making great Empires which fight each other.

1,000 . . . Some NOMADS called ARYANS or WIROS come down into Greece and begin a Greek civilization instead of the CRE-TAN one they find there.

800 . . The Phœnicians who had great fleets in the Mediterranean, and were very clever merchants and brave sailors, built cities round the Mediterranean. They started with CARTHAGE which later on became the chief PHŒNICIAN place when the old town of TYRE was destroyed.

So much for Europe and the Middle East.

What about Asia and the Americas, South and Middle Africa and Australia ?

What was happening there between 10,000 B.C. and 800 B.C. ?

In the two Americas, South and Middle Africa and Australia, *so far as we know*, nothing very interesting to us to-day was happening. There were men in these parts of the world, they had wandered there thousands and thousands of years before 10,000 B.C., when North America and Australia were joined to Asia and the first Men had begun to spread about the world, but they never made great civilizations. They stayed savages. They knew nothing of what was happening in the Middle East where the first great civilizations were being made by men, and for some reason they do not seem to have been able to start big civilizations of their own. Whilst men in one part of the world (the Middle East) were becoming more cultured (civilized) practising the Arts and finding out a little of the Sciences, learning to live comfortably in towns, make roads, have carriages, shops, ships, baths, use metals, play games, go to theatres, write books, and so on, men in the

South and Middle Africa, the Americas and Australia, were remaining just the same or very nearly the same as the first MEN who had rough stone tools, wore the skins of animals, and lived in caves or rough huts.

But there were two other places in the world where men did not remain the same. One was India and the other China.

We know practically nothing about the early Indian civilizations which are called the DRAVIDIAN (I'm sorry I have to keep on using these horribly long names. It's not my fault, the gentlemen who find out these things often like to make it as difficult as possible for other people to understand them); but we do know that about the time when the PHŒNICIANS were becoming important at TYRE, and the CRETANS were beginning to become a little frightened of the Aryan Greeks, that another lot of wandering Aryans invaded India and, staying there, started an Indian civilization of their own in place of the DRAVIDIAN civilization.

I will tell you more about this Aryan civilization in India in another letter. This leaves China, which is so interesting that it must have a letter to itself.

P.S.—What was the difference between the men who lived in the Middle East in 1,000 B.C. and those who lived in Europe at the same time?

Gulam Ahmad

1st year student

S.P. College

Srinagar



LETTER NO. XIV

IN MY LAST FEW letters I've been writing to you a lot about CIVILIZATIONS, and I daresay you are rather muddled by now and don't quite know what I mean by a civilization. I should not bother too much about that if you are muddled, because you will find as you get further on in the story it will become clearer. You will also find that when you go to Museums and look at the remains of these CIVILIZATIONS (or the way in which different races of men lived and thought) you will see the difference between the CIVILIZATIONS. But perhaps this will help you to understand what I mean by different civilizations. The idea of wearing clothes is a civilization-idea. A savage who is not civilized will wrap a skin round himself and be quite happy. Very well then, all civilized people wear clothes, but they do not wear the same kind of clothes. For instance, an English gentleman who wants to look very smart puts on black clothes and wears a tall, black, shiny hat, but a Korean gentleman who belongs to an Eastern civilization, puts on white clothes and wears a hat which looks like a bucket made of wire netting. All civilized people have the same idea of wearing clothes, but they make use of the idea in different ways.

But there is one fact I do want you to understand, and that is during these hundreds of years, from ten thousand years before Christ was born up to about three hundred years before He was born, men in

different parts of the world were either learning more and more how to live comfortably or else they were staying more or less savage, as in the Americas, Australia, and Africa. I have told you that in the Middle East great Empires rose in Egypt and elsewhere (Cretans, Babylonians, Assyrians and Persians), and that after these came the Greeks and Phœnicians.

I now want you to be quite clear in your mind that whilst these civilizations were being made round the Eastern end of the Mediterranean Sea, another race of men, at the other end of Asia (the Eastern end), were starting a quite different kind of civilization. These people were the Chinese, and Chinese civilization is one of the most interesting and extraordinary parts of the story of the world.

I want you to imagine two lots of men. One lot I am going to call West-men and the other lot East-men.

Now imagine a park with a high wall running across it and dividing it into two parts. We will put the West-men into one half and the East-men into the other half. We then tell them to build houses and make themselves at home. You and I will sit on the top of the wall so that we can watch both sides, and this is what we see. The East-men build some quite comfortable houses and then sit in them. They sit there and you ask them what they are going to do next.

They say, "Nothing!"

You say, "Why! Don't you want to see if you can't make better houses? Don't you want to see what's over the wall?"

They say, "No, thank you, we are quite happy! I wish you wouldn't keep on bothering us. Leave us alone, please."

This is the East-men or Chinese civilization, and is the way they want to live.

Now we will look at the West-men.

My goodness, how they are running about ! Look ! There is one man who has built quite a nice house and another comes along and knocks it down.

You say, "What did you do that for ?"

He says, "Oh ! I'm going to build a better house here. The first two floors are all right, but I've a splendid idea for a new roof."

Another man is trying to climb over the wall, he falls down with a tremendous bump.

You say, "You'll never get over that wall."

He says, "Oh, yes, I will ! And if I can't get over it I'll dig underneath it."

This is the West-man civilization and the way he wants to live. He always wants to make what he calls progress. He wants to get on ; to go one better than the men who lived before him. You and I are West people.

So at opposite ends of Europe-Asia (see map) in the three thousands of years before Christ was born, great masses or groups of men each gradually evolved and discovered a way of living and a way of thinking. The Western way and the Eastern way. Neither knew what the other was doing.

But their ways of living or civilization were not at all the same. The Eastern men practised the Arts, so did the Western men, but in very different ways.

The Western men in the making of their civilization, in deciding how they will live, what kind of houses they will live in, how they shall get about the world, how they shall fight each other, how they shall dress, how they shall make life more comfortable, how they shall arrange to be ruled by Kings and Governments and so on and so on, HAVE ALWAYS BEEN AND

STILL ARE discontented with what they have got, and anxious to make things better. They call this feeling PROGRESS.

The Eastern men have always had the idea "that what's been good enough for our fathers, is good enough for us." Why bother the whole time to try and change things?

For so long as the Western and Eastern men were living quite separately and had nothing or very little to do with each other, it did not matter that their ideas about how men should live were as different as black is from white, but now-a-days, in these times when you and I are alive, these two civilizations, the Eastern which has changed very little since it was first invented, and the Western which has been stirring itself up in Europe and changing for thousands of years, are meeting and mixing for the first time.

It is a great moment in the story of the world.

P.S.—What do you think PROGRESS means?

LETTER NO. XV

IN THIS LETTER I AM going to write to you about COMMUNICATIONS.

At the present time men get about the world and go from one country to another, or send goods from one country to another in three different ways :

BY WATER . In ships ; either sailing ships, steamships or motor-ships across the seas.
By boats on canals and rivers.

BY LAND . In many different ways, such as motor-cars, trains, carts and horses, by walking, etc. ("etc." means "and so on").

BY AIR . . In aeroplanes and airships.

Up to twenty years ago men had not learnt to make flying machines and could only get about the earth by travelling on land or on water.

There were land communications and water communications. COMMUNICATIONS is a word meaning "the-way-between-two-places."

Water communications are generally one of two kinds. By sea and by river. The sea-communications have been more important in the story of the world than the river-communications.

A railway or a road between LONDON and DOVER is a communication between these two places. Between DOVER and CALAIS the communications are the sea-way across the English Channel. Between Calais and Paris the communications are land communications, either roads or railways. So that to go from LONDON to PARIS (unless we go by air) we must go first by land

routes (Communications), then a sea-route, then land-routes again.

We call this a line or chain of communications between London and Paris.

When men first began to settle down and build towns and arrange themselves into small States, which from time to time were grouped into great Empires or collections of different peoples ruled by one government, they only had two ways of getting about, on land and on the sea, and even so they could only move slowly and not very comfortably. On land they could walk, or ride on horses, or in carts dragged by horses or oxen. On the sea they had small ships which were moved either by oars or by sails.

As soon as men began to live in States, communications became important. The King of the State, and his Government, that is the people who helped him rule, could not govern unless they had communications in the State. You could never look after a house if there were no stairs in it, no doors to the rooms, and no passages, could you? You'd never be able to go and see whether the cook was cooking lunch, or whether the housemaid was making the beds, and you would never be able to get the food from the kitchen to the dining-room table if the house had no communications.

As a matter of fact the communications in my house between the kitchen and the dining-room are not very good, as everything has to come through three doors, and I have sometimes thought of having a hole cut in the dining-room wall so as to make better and quicker communication between the kitchen and the dining-room. I sometimes think I should like to make it easier for the roast chicken to move along the line of communications between the oven and my inside! This line of communications

or roast-chicken-route in my house is : *Oven to kitchen-table : to dish : to tray : to kitchen doors : to passage : to dining-room door : to side-board : to plate : to my mouth : to tummy.*

Men soon began to find out that communications on the land were very different from those at sea. On land one could not usually go straight from place to place. Perhaps there were high mountains in the way. If there were, one must either go round them, or find some easy way across them. Now-a-days scientific men have found out ways of making holes through big mountains. These holes are called tunnels.

In many places on the earth a river on its way to the sea has cut a valley through mountains, and men have been able to make a road beside the river. An easy way across mountains is called a Pass. Large rivers, though useful as communications for boats as long as one wants to go the same way as the river runs, are a nuisance if one wants to go across the river. One has to build a bridge.

Communication across deserts is difficult, as there is no water to drink for men or animals. Forests, jungles, and swamps are things which often make communications on land difficult. Only when the land is flat and grassy is it generally possible to travel easily in any direction on land. Now we will think about the sea.

In the first place neither men nor animals can walk on the sea. Men have to build ships, and if the ships are not big enough a rough sea will sink them and everyone on board will drown. On the other hand the sea is flat, there are no mountains, no forests, no rivers at sea. A ship can go in any direction at sea, North, East, West or South. But it is difficult, or the first sailors found it difficult, to know where

you are at sea once you get out of sight of land. On land there are hills and woods and rivers which one can recognise. One can say, "I've got to get over that mountain and then I shall see a lake and the town I want to get to is on a river which starts from the lake." But at sea, once you get out of sight of land, there are nothing but the waves and the sky. You cannot say, "I will steer for that wave or this wave," for they are always moving and are all alike.

By means of the SCIENCE of NAVIGATION men have discovered how to find their way across the seas, but the first sailors knew very little about navigation, and were always most frightened of getting out of sight of land. They used to coast.

This meant that they went along close to the sea-shore and hardly ever dared take short cuts across the open sea.

The Phœnicians were one of the first people to use the sea as a way of getting about, and it is certain that sometimes they took the great risk of going across the open sea because some of their ships managed to get out of the Mediterranean Sea and, we think, came as far as Cornwall in England to buy tin.

One of the great advantages of sea communications over land communications is that one can put much more in a ship than in a cart, and so men found out that a ship was a very useful thing for trading—that is sending goods to one part of the world and exchanging them for other goods.

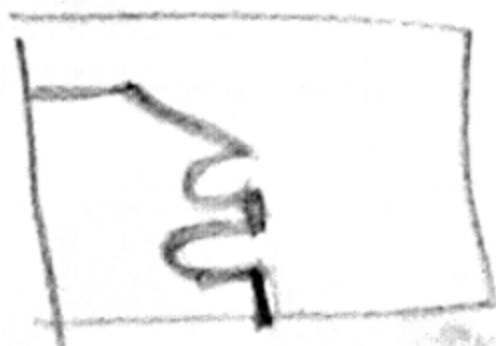
An important difference between air, sea and land communications is that the sea and the air belong to all peoples. One can travel anywhere across the sea or through the air without asking permission from anyone. On land if one travels outside one's own country one has to cross frontiers and pass

through foreign countries. If the people in these countries wish to do so they can, of course, prevent travellers passing through their land.

A very interesting fact about COMMUNICATIONS is that for hundreds of years communications about the world became no better. Two hundred, even a hundred years ago, it was nearly as slow a business to get about the world or to send ideas any distance as it had been to do these things in the days of the Persian Empire.

Then, about a hundred years ago, at about the time when my grandfather was born, communications all over the world began to become better and faster. Trains on land and steamers at sea were first invented and have been getting better and faster ever since. Then, about thirty years ago, when I was born, communications again began to improve very quickly. First, the motor-car was invented, then the aeroplane, and then wireless was added to the telegraph and telephone as a line of communication for ideas. These two great jumps forward by men in making better communications were only possible because of discoveries made by Scientists. It was not until the Scientists had made these discoveries that the communications could be made better, and for hundreds and hundreds of years communications about the world remained bad and slow, because Men had not discovered the secrets of Science.

P.S.—What is the line of communication between my mind and your mind ?



LETTER NO. XVI

IF SEVERAL PEOPLE ARE living together in a house someone must make rules for that house. Someone must say what there is to be for breakfast, what time lunch is to be ready, when the rooms are to be cleaned and so on.

If these rules were not made and obeyed by the people living in the house everything would soon be in a fine muddle.

In the same way, if a dozen children come together to play games, some rules must be made, and one or more children must be leaders, while the others must agree to obey the rules and do what the leaders tell them.

When men in EGYPT and IRAQ first began to be civilized and to live together in towns and then, when several towns agreed to make up a State, they found that it was necessary to have what is called a GOVERNMENT. There are different kinds of GOVERNMENTS, as I shall explain to you later on. Sometimes the government is one man, sometimes it is several men, but its business is always the same.

The business of a government is to make the rules which the people who live in the State have to obey. It is also the business of the government to tell the people what the rules are and see that the people obey them. These rules are called LAWS.

It is also the business of the government to see that the country is kept in good order, that the roads are looked after, and that anyone who makes a nuisance of

himself to other people is punished. The government cannot do all the things which it has to do unless it has money, with which to pay the wages of its servants or officials as they are called, and so the government has to collect enough money from the people. This money is called TAXES. Most people hate paying taxes, but they have to do it. Policemen, postmen, soldiers, sailors, airmen, some school-teachers and judges are government servants in England. They are paid by the government to work for the nation.

Another important job which the government has to look after is what is called the defence of the State. As soon as men began to become civilized and live in States there began to be quarrels between the States. In the early days the chief man in the government was nearly always a king. These kings used to have quarrels, and one king would say to another king, "I'll teach you to refuse to do what I tell you! I'll go to war with my people against you, and if I beat you I'll take your lands and your people away from you and join them on to mine."

This idea of all the people in one State having a quarrel and a fight with all the people in another State is called WAR, and is one of the stupidest and most terrible ideas that men have had since they became civilized.

To-day we are trying very hard to get rid of this stupid idea of War, but it has been going on for so long that it is not very easy to persuade people that it is a stupid idea and only nine years ago a most frightful war between some of the most important States in the world came to an end. As long as this idea of war is in men's minds all States have to keep Armies and Navies (if they have seashores) and Air-forces. The Army and Navy and Air-force in

England are kept so as to fight the army and navy and air-force of any State which has a quarrel with us. It is the business of the Government to collect the taxes to pay for the army and navy and air-force and to see that they are kept strong enough to protect the State if there is a war.

There have been many different ideas about government in the story of the world and at the present time there are many kinds of government in the world. The various civilizations, which are like chapters in the story of how men have lived in the world, have all produced different governments or ways of ruling States. But, roughly speaking, all the different sorts of government have been and are of two kinds.

One kind of government is called **AUTOCRACY**, the other **DEMOCRACY**.

In an **AUTOCRACY**-kind of government there is one man who is the master and he rules the State as he thinks best.

In a **DEMOCRACY**-kind of government every man and woman in the State has a right to have a say in the government of the State.

AUTOCRACY may be all right if it is certain that a good and wise man is going to be the ruler, but it is dreadful if a wicked or stupid man is ruling the State. He will soon make a mess of things.

DEMOCRACY is all right if the people in the State are willing to take the trouble to do their share in helping to rule the State, but if they are not or if they are stupid then we shall have a lot of asses trying to rule the State.

Another difference between these two opposite ideas about government is that an Autocracy-kind of government can get things done quickly, for only one

man has got to make up his mind as to what should be done, what laws are to be made, what taxes are to be paid and so on. As soon as his mind is made up the ruler in an Autocracy gives his orders and they are obeyed.

But in a Democracy-kind of government, a lot of people have the right to say what they think ought to be done and a great deal of talking goes on, as probably some people want the State to be ruled one way, but others don't agree. The result of this is that a democracy-kind of government takes much longer to make up its mind than does an Autocracy-government.

Our government in England to-day is a DEMOCRACY. The government in Italy is an Autocracy. The Italian ruler is called Mussolini.

P.S.—If you were ruling England what laws would you make? Why? Do you think a DEMOCRACY or AUTOCRACY kind of government is best? Why do you think this? X. 8

LETTER NO. XVII

IN LETTER NO. II I told you that for many hundreds of years in IRAQ (look at your map) there were various peoples who set up kingdoms and Empires which were rich and strong for a time, then other peoples invaded the country and started a new kingdom or Empire.

The BABYLONIANS and the ASSYRIANS were two of these peoples, and their time of greatness in IRAQ was from about 3,000 B.C. to 500 B.C.

In about 540 B.C. the PERSIANS became important and the Persian kings conquered more peoples with their armies than any other kings had ever done before. By 521 B.C. the Persian king, who was called DARIUS, ruled over all the people who lived in the lands between what is now Turkey and the Western edge of India. He was also master of Egypt and Palestine. This collection of countries and peoples was the Persian Empire, and was the greatest Empire there had been until then in that part of the world.

King Darius arranged a very good government for his Empire. He divided it up into twenty parts, and he put a governor in charge of each part, whom he called "the Eye of the King." Each part of his Empire had to send its share of taxes to Darius, to pay for the army, the roads, and the general arrangements for ruling the country. Darius understood very well that with such a huge Empire it was most important that he should be able to send his orders

quickly from wherever he was living to all parts of his Empire, and also that he should be able to get news quickly as to what was going on all over his Empire. He therefore paid a great deal of attention to the communications of his Empire, and arranged for a postal service. He ordered that a great road should be built through the middle of one half of his Empire. It ran from a town called SARDIS, which was not far from where SMYRNA now is, to a town called SUSA, which was near the north end of the Persian Gulf.

Although Darius was a Persian, and the Persians were the people who first began to make this Empire by going to war with other peoples and beating them until they agreed to give in and do what Darius told them, you must understand that when Darius was the ruler of the Persian Empire a great many of his subjects were not Persians but belonged to other races. There were, for example, Egyptians, Phœnicians, Babylonians, Jews, and many others whose names we will not bother about. All these peoples belonged to the Persian Empire, and were too frightened of Darius not to obey his laws and pay him the taxes he called for, but they were not Persians. Darius was a very clever man, and he knew that unless he was careful some of these races in his Empire would rebel against him and that he would have to spend all his time in fighting them. So he said to all the foreign peoples in his Empire, "Look here, you Egyptians, you Phœnicians, and all you peoples whom I have beaten with my Persian Army! I am a great king, and if you disobey me I will kill you and make your towns into rubbish heaps. But if you obey the laws I make and send me the money I need, and send me ships and men for my navy, and soldiers and horses for my army, and do

not cause me any trouble, I will not annoy you. I shall put Persian soldiers in different parts of my Empire in case you try to disobey me, but otherwise I shall leave you alone and you can make your own arrangements as to how you live, and the men who ruled you before I came along may still rule you as the servants of my government, but LET NO ONE FORGET THAT I AM THE CHIEF MAN OF ALL, AND MY NAME IS DARIUS, THE GREAT PERSIAN KING, AND KING OF KINGS.

All round the edges of Darius's Empire were savage tribes against whom he had always to be making war. The people of one of these tribes were called SCYTHIANS, and they lived in what is now ROUMANIA and SOUTH RUSSIA. They were just beyond the North-West Frontier of the Persian Empire. In about 500 B.C. Darius decided to attack these SCYTHIANS, as they had been giving trouble, so he sent a great army through Asia Minor, across the Bosphorus, and up towards South Russia. He was not very lucky in this first war he made in EUROPE, and he came back again to his capital of SUSA. Ten years later, in 490 B.C., Darius was starting a fresh war in Europe. This time he decided that he would attack the GREEKS, who had also been giving him trouble, and make Greece a part of the Persian Empire. It must have seemed to Darius that he was not trying to do anything very dangerous or difficult in making a war against the Greeks. He had a huge army, a big navy, and most of the world as it was then known to the Persians belonged to his Empire. The Greeks lived in a small country, were not very rich, and were in fact nothing more than a few people living in a number of towns which were all rather jealous of each other. But if only Darius had known what a nuisance the Greeks were going to be to him

he might have thought twice about attacking them. In my next letter I will tell you what happened in the war between the Persians and the Greeks.

P.S.—Why did Darius build good roads in his Persian Empire ? What did he say to the peoples he had conquered with his Persian Army ?



LETTER NO. XVIII

IN LETTER NO. 12 I told you that about 1,000 B.C. some of the ARYAN people, who at that time were wandering about the middle of Asia, came into what is now called GREECE and found a CRETAN civilization, or way-of-living in that part of the world. These Aryans drove out the Cretans, and then settled down here and began to invent a civilization of their own which is called the GREEK civilization.

It is a very interesting Civilization to us, because a great many of our present-day ideas of how to live have been learnt from GREEK civilization.

These GREEKS, as we must now call the wandering Aryans who settled in GREECE and in all the small islands in the AEGEAN Sea, had ideas as to how to live, which were very different from the ideas of the Persians or the Egyptians or the Phœnicians. The Greeks did not believe in great Empires. They preferred to live in what were called City States. That is to say, each town was a little country on its own, with its own laws, its own government, its own army and navy. Very often the Greek towns used to have quarrels and make war upon each other.

The most important of these towns were called ATHENS and SPARTA. In 490 B.C. dreadful news began to spread in the Greek towns. In the evenings when their work was over for the day, men would meet and ask if it was really true, and what ought to be done about it. The news was that the Persians were coming, that the terrible Persians under their

great King Darius, who had won so many wars and beaten so many peoples, who had made all the races in the Middle East belong to the Persian Empire, were coming to attack the Greek City States. Greek trading ships which came back from Egypt and from TYRE and from the harbours in ASIA MINOR, which were all places in Darius's Persian Empire, brought news that in all these harbours orders had come from Darius to get a huge fleet ready, and that it was to take an army on board and sail for Greece, and attack the Greek towns. It must be said that Darius had very good reasons for attacking the Greeks, as they had meddled in the affairs of his Empire in various ways.

The news that the Persian Fleet with its army on board was getting close to Greece made the Greek City States forget their quarrels for the time being, and when it was discovered that the Persians were going to attack Athens, the other towns quickly sent soldiers and ships to help Athens. The Persians landed near Athens, and a battle was fought at a place called MARATHON. It is now a grassy plain covered with lovely wild flowers in spring, and people motor out from Athens to look at the place where the men of Athens fought this battle. The Greeks beat the Persians, and everyone was astonished. The Persians ran to their ships and sailed away back to Asia. The Greeks were saved for the time being, but they were to have more trouble with the Persians before they were finished with them.

Darius was living in his capital city of SUSA when messengers travelling night and day by the royal roads brought bad news to the great King. We can imagine Darius coming home from a day's lion hunting. He is riding in his royal chariot, driving furiously along, surrounded by his guards, and

followed by all his attendants and the nobles he has invited to hunt with him. He dashes in through the palace gates, throws the reins of his chariot to a slave, and goes into the great marble hall of his palace through rows of slaves, on his way to his swimming bath. Suddenly he stops, for he sees one of his Ministers (men who help him rule his empire) bending low before him.

"Is there news?" says the great King.

"There is news from Egypt and from Greece, O King of Kings."

"Read out the messages!"

"Forgive me, great King! If the news does not please you!"

"I will forgive you anything except wasting my time, read out the news, you idiot," says Darius.

The Minister then reads out the messages.

The news from Greece had taken four months to reach Darius, and it told him that his army had been beaten at Marathon. The news from Egypt was also bad. This news told how the Egyptians had risen in revolt. An Egyptian had begun to call himself King of Egypt, and he had called to the Egyptian people to follow him and drive the Persians out of Egypt, so that Egypt might be a free country as she had been before the Persians conquered her and she had been made part of the Persian Empire. When the great King heard this news he fell into a great rage, and then he cried out:

"I will teach these Greeks a lesson they shall never forget, and as for the Egyptians I will punish them so terribly that they will shiver with fright whenever they see a Persian. Bring me all the accounts of how many soldiers I have got and how many ships and how much gold I have, and where all these things are in my Empire. Tell all my governors in each part of

my Empire to work all day and all night making ready two armies with which I will go to war against the Greeks and the Egyptians.”

Darius was never to live to make war on the Greeks a second time, for he died in 486 B.C., before his plans were ready, and his son XERXES became King in his stead.

P.S.—Why did the Greek City-States stop quarrelling with each other in 490 B.C. ?

LETTER NO. XIX

AS SOON AS XERXES found himself King of the Persian Empire he decided to make up for the battle of MARATHON, and after punishing the Egyptians he spent four years in making plans to attack the Greeks. His plan was to attack them in two ways, by land and by sea. He set out himself with a huge army of perhaps half a million of men, and marched through Asia Minor till he got to what we now call the Dardanelles. The sea between Asia and Europe is only about a quarter of a mile broad at this place, and XERXES had a bridge of boats made across the sea and sat on a throne on top of a hill and watched his thousands of men and horses and chariots cross the bridge. It was a great invasion of Europe, and one of the most enormous armies there had ever been in the world.

When his army had crossed the Dardanelles, or HELLESPONT as it was then called, it marched round the coast towards ATHENS. Meanwhile a huge Persian fleet followed the army along the coast. At one place a piece of land stuck out into the sea, and the Fleet found it very difficult to sail round the end of this land as the wind was always the wrong way. Did this stop XERXES? Not a bit of it. He ordered thousands of his soldiers to cut a canal at the place where this piece of land stuck out from the mainland, and the fleet went through the canal. Day by day the great Persian Army came closer to Greece, and messengers hurried between the city states of

Greece calling on everyone to come and help to beat back the Persians.

On the way to Athens there was a place where the road ran between the sea and the cliffs, and was therefore very narrow. This place was called THERMOPYLÆ.

It was here that the Greeks, especially the Greeks who came from the City-state of SPARTA, made a wonderful attempt to stop the Persians. There were very few Greeks, but thousands of Persians, and for the whole of one day the Greeks prevented the Persians from passing through THERMOPYLÆ. The Greeks fought on until every man was killed, but they managed to kill a great many Persians as well. At last the Persians got through and continued to march towards Athens. XERXES now told the Athenians that they had better give in, but the Greeks refused, and since they could not prevent the Persians from taking Athens, as many of the Greeks as possible got into ships and sailed over to an island near ATHENS.

The chief man amongst the GREEKS at this time was called THEMISTOCLES. After the first Persian attack which was beaten off at Marathon, Themistocles had guessed that the Persians would come again, and he spent all his time telling the Greeks, and particularly the people of Athens, in which town he lived, that they must have a stronger Navy. Although the Athenians did not like the idea of spending money on a lot of ships they paid some attention to Themistocles and built 100 new ships. These ships were called TRIREMES.

The Persians took ATHENS and set fire to it. When Themistocles saw this he said to the Greeks, "There is only one hope left, we must fight a battle with the Persian Fleet." Many of the Greeks felt sure they would be beaten, but whilst they were arguing as

to whether or not they dared fight the Persians, Themistocles said : " Whether you like it or not, and *I'm* sure it's the right thing to do, you've got to fight the Persian Fleet, for there they are and you can't get away."

When he had finished speaking Themistocles pointed to the hundreds of Persian ships.

When the Greeks saw that the Persian ships were all round them they got into their ships and rowed over to fight the Persians. This very great sea battle is called the battle of SALAMIS, and by the end of the day the Greeks had beaten the Persians and sunk many of their ships. XERXES watched his great Fleet being beaten, and then knew that there was nothing for it but to start back for Asia. The reason why he had to give up the war with the Greeks when his Fleet was beaten was this :

His huge army was a very long way from its home, and land communications between his Army and his Empire were very bad. His army, with its thousands of men and horses, needed a lot of food every day. He had been carrying the food for his army in his ships, and as long as he had his ships he could always send for more food across the sea to Asia. When he saw that the Greeks had smashed up his ships he knew that unless his army began to start for home they would soon die of hunger, as there was not enough food in Greece for the thousands and thousands of men in the Persian Army.

So XERXES started back for home, and his soldiers had a very hard time getting back. They ran so short of food that a Greek called HERODOTUS, who lived about this time, and was one of the first men we know of who decided to write a History Book, says that the Persian soldiers were glad to eat grass and the bark of trees.

XERXES left some of his army in Greece, but next year the Greeks who were very cock-a-hoop at having beaten the Persians at SALAMIS fought another battle against the Persians who were still in Greece and beat them again. Then all the Persians felt they'd had enough of trying to conquer the Greeks, and so they crossed back into Asia.

The great sea-battle of SALAMIS is interesting, because it was one of the first sea-battles in the story of the world which shows how important what is called Sea-power can be.

Sea-power will come into the story of the world so often later on that in my next letter I will explain what it is.

P.S.—Why, if Xerxes the Persian King had beaten the Greeks on land with his armies and burnt their important town of Athens, did he have to go back to Asia and so lose the war against the Greeks?

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LETTER NO. XX

IN THIS LETTER I am going to tell you about Sea-power. From very early times some races of men began to build ships and use the sea routes for trade. Instead of putting their goods into carts and sending them to other countries by land, they put them into ships and sent them across the sea. This was making use of sea communications.

If two States go to war and they have ships, the war will be fought at sea as well as upon land. On land the two armies will fight battles, each army trying to beat the other army, and so be able to march into the enemies' land. At sea the two Navies or Fleets fight battles; each fleet tries to sink the other. Suppose that the country of one State is an Island and the other one is not, and suppose they each have a Navy, and that in a big sea-battle the Navy of the island is beaten and all its ships sunk. As soon as this has happened the side which has won the naval battle will be able to send its ships wherever it wants to upon the sea, but the islanders will not be able to send their trading ships across the sea. The Mainland State can put an army into ships and send its army across the sea to land on the island.

Perhaps the people of the island have been in the habit of buying their food outside the island, and bringing it to the island in ships. Now they cannot do this, because as soon as the food ships start off for the island the Navy of the Mainland State will

attack them and take them. By and by the people in the island will begin to get hungry, and they will look out to sea and say, "Where, oh where are the food ships?" but all they will see are the ships of the Mainland Navy prowling round and round the island like watchdogs, and preventing anything or anybody from leaving the island or reaching the island. The islanders are like people in prison, and in time they will have to say to the Not-island people, "We are beaten."

The Islanders will have been beaten because they lost Sea-power when their Fleet was beaten.

I have already told you of how when XERXES had beaten the Greeks on land and even burnt ATHENS the Greeks managed to beat the Persians at the sea-battle of SALAMIS, and this gave the Greeks Sea-power. The Greek ships could use the sea for communications, but the Persians could not, and because the Persians could not stay in Greece without having food brought to them in ships they were obliged to go back to Asia.

You will find in the story of the world that though some States have often had great armies and sent their armies marching all over the place conquering other States, these land-States could never beat an island-State which had Sea-power and knew how to use it.

So that in the story of the world we say that a State has Sea-power when in time of war it is able to make certain that its own ships can use the sea routes and at the same time it can prevent the enemy ships using the sea.

In the days of the early Empires of Egypt, Assyria, Babylon, Persia, and some others, such as that of the HITTITE peoples which I have not had space to tell you about, the rulers of those great States were

chiefly interested in land-power. They thought that it was important for their Empires to have a strong army, as wars were won or lost on land. They were quite right, because in those days men did not use sea-communications ; they did not know how to get about the world by using ships on the sea. But about 800 to 500 B.C. men began to make use of the sea as a means of communications, and from that time until the present day sea communications have become more and more important in the story of the world. As men used the sea more and more, so Governments of States felt that if they wanted to win wars against other States it was necessary to have Sea-power as well as Land-power.

England is an island-State to which sea communications have always been very important, and for this reason the English people have always been particular to keep a strong Navy so that they would have sea-power, and so be able to prevent other States from stopping English trade from travelling across the seas.

In that part of the story of the world which is the story of England you will see that three times in England's story other States who were at war with England nearly beat her, and that England was only saved at the last moment by the fact that her enemies could not beat England's sea-power.

Navies are very expensive to build, and cost a great deal to keep going. No one likes having to pay taxes to build a Navy, and about eight years ago some of the States in the world who have got big Navies agreed that in order to save money they would all arrange to build a fixed number of battleships. Before this arrangement was made various States with Navies used to have a kind of competition as to which could build the largest Navy. Not very long

ago the British Government used to say that England would never be safe unless the British Navy was as strong as any other two Navies put together. Now-a-days we say that we feel safe if our Navy is as strong as any other one Navy.

If you ask me why we should be safe to-day with "a Navy only as strong as any other Navy, whilst not many years ago we used to think we ought to have one as strong as any other two put together," I am not sure that I can give you the right answer. One reason is that Navies have become so expensive that we can't afford to build a large one. Another reason is that the United States of America have now got a large Navy, and the men in the Government who rule England have said war with the United States would be "unthinkable." They really mean it would be very stupid and ridiculous for the two great English-speaking States to have a war, because if you think hard enough nothing is unthinkable, is it? That makes you think, doesn't it? Anyhow, we don't count the American Navy when we are deciding how many ships we need, and they don't count ours. At least, I'm only telling you what the two Governments say, and we must all try to believe they mean what they say.

P.S.—Why have the English people always been interested in Sea-power? Why do we keep a Navy?

LETTER NO. XXI

IT WAS IN 479 B.C. that the Greeks drove the last Persians out of Europe and back into Asia.

There are two reasons why the story of the world might have been very different if the Persians had beaten the Greeks.

Reason number one is that if the Persians had beaten the Greeks, then Greece would have become part of the Persian Empire. The Persian armies might have gone further into Europe, and the Persian Fleets further into the Western part of the Mediterranean, and so made more and more of Europe part of the Persian Empire. Now the Persian Empire was an Asiatic Empire governed by men with Eastern ways of thinking, and if this Empire had spread over into Europe, Eastern ways of living, Eastern ways of thinking, and Eastern civilization might have become common in Europe. I will give you an idea of the difference between Eastern and Western ways of thinking. Eastern people have not as a rule thought that women were as important as men. They have generally kept their women shut up and treated them as if they were children or toys. This was one of the ideas which might have become common in Europe if the Persians had beaten the Greeks. As it was, the Persian Empire *did not* spread into Europe, because they were beaten on the Eastern edge of Europe by the Greeks; and whilst the Eastern people in Asia went on evolving civilizations of their own, the people of Europe remained free

from the ideas of Asia, and in time began to invent ideas of how to live and a civilization of their own. This is called Western civilization.

The second reason is that if the Greeks had been beaten by the Persians they would not have been able to invent a very wonderful and interesting part of Western civilization which is called Greek civilization.

This Greek civilization, the ideas of the Greeks about how to live, how to amuse oneself, how to build houses, how to govern a country, how to be happy, how to make statues and enjoy beautiful things, how to write stories, how to think out puzzling questions, how to learn more about the world in which we live and the animals in it, and so on and so on, are very interesting to us to-day.

They are interesting because Western civilization, which is our present way of living and thinking, has many ideas in it which were first thought of by the Greeks. If you imagine our present civilization, the way of living which you see around you and the ideas about how one should live which you hear talked about, as being like a tree, then you can imagine this Greek civilization as being the roots of the tree.

This Greek civilization grew very quickly. The Persians were kicked out of Greece in 479 B.C., and within the next two hundred years the Greeks had made most of this wonderful civilization. This was very different from the first civilizations made by men in Egypt, Crete and Iraq (Mesopotamia) (see Letter 7), which grew very slowly.

The home of the Greek civilization was a very small part of the world. Greece, in which there were over a hundred of the small City-States in which the Greeks lived, is not a large country as you can see from the map. If you were to ask me what there is

about Greek civilization which made it so very different from the Eastern or Asiatic civilizations such as the Babylonian, the Egyptian or the Persian civilizations, most of which were invented long before it, I should say that it was this :

The men who had lived in those earlier civilizations had made some wonderful things. They had built great towns all over the Middle East, they had built the pyramids in Egypt as enormous tombs for their Kings, they had made great roads, and many very beautiful and useful things. But, so far as we know, they had not bothered very much about what I will call the difficult questions of life.

As you are not yet grown up you do not know that life is full of difficult questions, but it is.

These Greeks also built very beautiful buildings and invented things which would make life comfortable, but they did more than this, for they began to think about all the difficult questions of life. They began to argue about them with each other. Here are some of the questions they began to try to find the answers to.

“ What is it that makes men happy ? ”

“ What was the best kind of Government for a State ? Was it better to have a King and let him rule the State, or would it be better to arrange for everyone living in the State to be able to have something to say in the ruling of it ? ”

“ What happened to people when they died ? ”

“ What was God ? Were there many Gods or one God ? ”

“ Was there a God at all ? ” “ What were God’s arrangements if there was one ? ”

The Greeks took nothing for granted ; they did not believe an idea was a good one until they had thought about it, argued about and tried it out for

themselves. They criticized everything, and were interested in everything, and especially in finding out the Truth about what happened in the world. The Greeks were tremendously curious.

You are a Western child, and therefore you are curious. You may or you may not remember that when you were about four years old you began to ask grown-ups a tremendous number of questions. Some grown-ups get rather annoyed when a child asks them a great many questions. Sometimes this is because they don't know the answer, and sometimes it is because the questions are silly. Before you ask a question you should always think out whether it's a sensible one to which you cannot find out the answer for yourself. If you are sure it *is* sensible, ask it and go on asking it until you get an answer. It is the business of grown-ups to answer sensible questions, otherwise they've got no right to be grown-up. However, let's get back to the story of the Greeks.

When the Greeks began their civilization and started to settle down and build Towns in Greece after having been wanderers for many hundreds of years they felt like young children in the world. They wanted to know the reason why for everything. It is because these Greeks were the first race of men in the story of the world to be tremendously interested in finding out "the reason why" that they are so very important and so very interesting to us to-day. As you grow older you will understand this more clearly, and you will see what a difference Greek ideas have made to the story of the world since.

Before the Greeks set their minds to thinking about these questions men in other parts of the world had always taken most things for granted.

You have probably never thought why your parents give you food. Think of this question.

You may answer, "To keep me alive."

If I had been a Greek thinker, I might say :

"But why should they keep you alive?"

You would say, "Because they love me."

I should say, "But why should they love you?"

You would say, "Because they are my parents."

I would say, "That's no answer; that's just telling me something I know already."

Then you might say, "Well I don't know why they love me, but they do, and as long as they go on loving me I don't care why they love me."

But a Greek thinker would not have been satisfied with that answer. He would have thought and thought and thought and argued about it until he had considered the question from every point of view.

I will end this letter by saying that the chief reason why Greek civilization was a new thing in the world was that in this civilization men first began really to try to find out the Truth, and the why and the wherefore about everything in the world.

P.S.—Say why you think Greek civilization was a new event, and an important event, in the story of the world? Why are we interested to-day in what the Greeks thought two thousand years ago?

LETTER NO. XXII

I TRIED IN MY last letter to explain to you what it was that made the Greek civilization a new thing in the world. It was as part of this civilization that there lived several of the cleverest Thinkers and greatest artists who have ever been born.

I will now tell you about some of them.

PERICLES.—This man, who was born in 490 B.C. and died in 429 B.C., was for 30 years the chief man in Athens. He spent his life in encouraging artists to make beautiful statues and buildings in Athens. He did all he could to make it easy for the common people to learn to enjoy lovely music, poetry, and beautiful pictures. He also worked hard to teach the people to take an interest and a share in the government of Athens.

PHEIDAS.—Born about 500 B.C. The Greeks considered him the greatest of all Greek sculptors. He made statues in gold, bronze and ivory.

SOCRATES.—Born about 470 B.C. A very wise man, and a great Greek Thinker, who said that he was wiser than most men because they thought they knew the truth about life, but SOCRATES knew that he knew very little about it. He made it his business to go about in Athens and persuade people to use their brains and think about the difficult questions of life. He would not allow people to refuse to think about some questions, because it made them uncomfortable to think about them. He stirred up their minds. At this time in Athens there were some Greek

Thinkers called SOPHISTS who were teaching people that the only reason one need behave properly was that one might be punished if one didn't, and that there was no such thing as right or wrong. If one was strong and rich one could do as one liked and bully the weak and poor. Might was Right. Socrates said this was nonsense, and that the people should not be taught such wicked ideas. Socrates was a very good man, but he made enemies who managed to make the government sentence him to death. Socrates died very bravely, saying that he was not in the least afraid to die, for he felt quite sure that only his body and not his mind was dying.

He died by drinking a cup of poison. All his friends stood round his bed, and up to the moment before his death he continued to teach his ideas as how men ought to live.

PLATO.—Born in 427 B.C. and died in 347 B.C. Of all the men who have become famous in the story of the world because of what they thought and the ideas they had, PLATO is perhaps the most famous. He was certainly one of the cleverest Thinkers who has ever been born. He was taught by Socrates when he was a young man, but when Socrates died, Plato himself began to teach people.

Plato believed with all his heart in three splendid ideas. "What," said he, "should we try to be in life? What should we be thinking of when we are deciding how to live? What should be our object? Should we just try to enjoy ourselves? Should we try to become rich? Should we try to make ourselves important in the world?" The answer to these questions, said Plato, "*is that we should lead good lives.*" That is what every man should be trying to do.

His second idea was something like this: "How,"

said Plato, "can we best live *good* lives?" "The answer to this question," said he, "is that only by learning as much as we can about life, about the world and everything in it, can we learn how to tell the bad things from the good. The wiser we become the better we shall be, and the more likely it is that we shall live good lives." His third idea was this:

"What part of a man," said Plato, "rules that man and makes him be either good or bad, wise or foolish? Is it his legs, or his ears, or his eyes? or what is it?"

"It is," said Plato, "that part of him we call his mind which works in some way we don't understand through his brain; it is a man's mind which is the King of his body, and decides what he shall do and how he shall behave. Therefore," said Plato, "the most important things in a man's life are the thoughts inside his head. If a man has good thoughts he will be a good man; if he has bad thoughts he will be a bad man."

Plato spent all his long life teaching people these ideas and writing books about them.

During the time which I am telling you about, when Athens was becoming famous as the home of great Thinkers, very wonderful buildings were being built in the middle of the town on a hill called the Acropolis. The ruins are still there, and some of the lovely statues which stood in these buildings are kept to-day in Museums in Berlin, Paris and London, and in other parts of the world.

The Athenians were very fond of going to the theatre, and during this time a number of Greeks, of whom SOPHOCLES, EURIPIDES and ARISTOPHANES have become famous, wrote plays to be acted in the theatre. The first two wrote "tragedies," that is, serious and rather sad plays; and Aristophanes wrote

"comedies," which are funny plays. Other Greeks were beginning to study science in different ways. They began to study how to treat sick people, and to try to find out what made people ill. Others spent their lives learning about flowers and animals; others tried to find out what the stars and the sun and the earth were.

Now-a-days when you grow up if you want to learn about some part of Science, such as Medicine, Chemistry, Botany, Zoology, Astronomy, and so on, everything is made easy for you. Though you start by knowing nothing about it, you can buy plenty of books in which you can read what other people have found out. You need not even buy the books; you can go to Libraries, which are free. You can go to Schools and listen to teachers. You can go to museums and zoos and gardens and see collections of animals and plants brought there from all parts of the world.

The Greeks were not so lucky. They were the first people to have the idea of finding out about all these interesting matters, and they had to start from the beginning. You can imagine how hard it was for them. In Science they made a great many mistakes, but this is hardly surprising as, amongst other difficulties, they had none of the instruments, such as telescopes and microscopes, which Scientists use to-day.

But in two matters the Greeks reached a level of cleverness in which men have never done better. In statues and in buildings (the art of Sculpture and Architecture) the masterpieces made by the Greeks are still amongst the most beautiful in the world, and the great Greek Thinkers, such as Plato, are still considered by all Western civilized men as having been some of the greatest thinkers that have ever

lived. The books in which they wrote down their ideas are still read for the ideas in them, and many of these ideas on how to live and how to think, which were first thought of and written down by Greeks twenty-three hundred years ago, are the ideas which have helped to make our civilization what it is to-day.

P.S.—What were Plato's ideas? Do you think they are sensible? Can you think of better ones? If so, what are they?

LETTER NO. XXIII

IN THIS LETTER I am going to tell you about one of the greatest of adventures there has ever been in the story of the world. It is the adventure of Alexander the Great.

In 350 B.C. the King of a small country, called Macedonia, which was just north of Greece, was named Phillip. He was a very wise man and a clever soldier. He had the idea of making all the Greek City-States take him as their leader, and that then he would lead a Greek army into Asia and attack the great Persian Empire to pay it out for the attacks under XERXES on the Greeks.

It took Phillip several years to make ready for this great plan, during which he had to fight several wars with some of the Greek States who did not want him as their leader.

In 336 B.C. Phillip had collected his army together, and his arrangements were nearly ready when he was murdered. His son, Alexander, then only twenty years old, became King in his place.

Phillip had taken a great deal of trouble to have Alexander well educated, and he had sent to Athens for the best teachers to come to teach his son. One of these men was ARISTOTLE. This man who had been a friend of Plato's was a man who knew more and was wiser than almost any other man then living, and from him Alexander learnt nearly everything that was then known in the world.

When Alexander found himself King of Macedonia

he decided to go on with his father's idea of attacking Persia, and in 334 B.C. Alexander, with an army of about 40,000 men, crossed the Hellespont (Dardanelles) from Europe into Asia.

The great adventure had begun.

At that time in the story of the world the state of affairs was :

In the middle of Africa there were living negro savages of whom no one knew very much. In North Africa the Phœnician town and State of Carthage was very rich and important, and had become a bigger State than the mother town of TYRE. In most of Europe men were living simple lives in villages and had not got to the stage of making civilizations and living in towns. From India to the Black Sea, and from the Black Sea to Egypt, stretched the great Persian Empire.

In India the Aryan peoples (those wanderers whom I told you in Letter 13 had come down from the North into India at about the same time as other Aryans wandered down into Greece and upset Cretan civilization), had set up a number of small Kingdoms and States all over India. There was not yet in India one large Empire whose Emperor ruled over all or most of the land and people.

Further East in China, the Chinese had evolved (see Letter 2) a civilization of their own, and at the time when Alexander started on his great expedition and adventure there were a large number of small Kingdoms in China which spent most of their time in fighting each other. Both the people living in India and the Chinese were very civilized in their own Eastern ways, and practised the arts and lived comfortable lives. I shall tell you more about the Chinese civilization, and their ideas on how to live, in another letter ; for the time being, I only want to

give you a general idea of what was going on in the world when Alexander was starting his great adventure. In the two Americas we are not sure what was happening. The very early men who had wandered there in the days when men used stone tools were, no doubt, gradually making civilizations and inventing ways of life of their own, but for all they knew of the Greeks, or the Egyptians, or the Persian Empire, or of the Chinese, or the people of India, they might have been living in a world of their own. And, of course, none of the people in the list I have just mentioned had ever heard of the Americas or even guessed they were there. It was not for 1,700 years after Alexander's adventure that men from Europe first sailed across the Atlantic and found the Americas.

In the next letter I will tell you what happened to this young man Alexander in his great adventure.

P.S.—What were the races of men doing in different parts of the world when Alexander started his adventure ?

LETTER NO. XXIV

THE FIRST DIFFICULTY Alexander had to deal with was the question of Sea-power. The Persians had made a new navy after the battle of SALAMIS, and were stronger at sea than the Greeks.

Alexander intended to march with his army for many hundreds of miles into the Tom Tiddler's ground of the Persian Empire, and if you look at a map you will see that his line of communications between wherever he might go in Asia and his home in Greece, which was also where the homes of his soldiers were, had to cross the Hellespont (Dardanelles).

"Supposing," thought Alexander, "I get a long way into Asia and this beastly Persian Fleet sits in the Hellespont I shall be cut off from home and never get back again."

So he looked at a map and he decided that he would march and fight his way right round the South coasts of Asia Minor and the coast of Palestine, until he reached Egypt, and that he would capture all the towns and ports on his way round. Then—thought Alexander—the Persian Fleet will have no harbours they can use and nowhere to mend their ships, and the Persians will lose Sea-power.

It took him two years to fight his way round to Egypt. The Persian King was called DARIUS III., and if you look at a map you will see in the North-east corner of the Mediterranean coast a little piece

of flat land. The mountains came close to the sea at this place, and Alexander with his army had to go between the mountains and the sea in order to keep on his way to Egypt.

It was on this flat piece of ground that Darius III., who had already sent two armies to try to stop Alexander in Asia Minor, but both had been beaten, waited himself with a huge army to try to stop this young Greek King from getting any further into the Persian Empire. I have been to this piece of ground and I tried to imagine the two armies. On one side Alexander with his small army of Greeks who had already marched and fought over a thousand miles for more than a year. On the other side, the magnificent and huge Persian army, with soldiers from Syria, Asia Minor, Egypt, Persia, and Jews from Palestine, and Arabs from the desert, dozens of different races of men all belonging to the great Persian Empire. If one had walked about in the Persian army one would have heard any number of languages being spoken, and seen all kinds of men who had come from every part of the Empire at the order of the King Darius III.

I imagined Alexander saying to his men: "Greeks! I have led you 1,000 miles; we are so far from home that if we are beaten we shall never get back. Those who are not killed will be taken as slaves far into the Persian Empire. I have won every battle I have fought, and we shall easily beat this mixed lot of Asiatics in front of us."

And perhaps Darius said: "These are the same miserable kind of men called Greeks whose great city of Athens was burnt by the Persians under XERXES 200 years ago. They have dared to come and attack the great Persian Empire which is the greatest State in the world. Let us give them a

lesson they will never forget. Let us wipe them out, so that all Greece will know that if an enemy army comes into the Persian Empire it never gets out again."

The battle began, and by nightfall Darius and his mixed army were beaten and the great King was flying for his life across the mountains on his way back to Persia. Darius had a lot of wives, and in those days when Kings went to war with their armies they took their wives with them. These ladies were captured by Alexander, who was very polite to them. As Alexander was a very good-looking young man, I daresay the ladies were not quite so sorry for poor old Darius as they ought to have been. After this battle, which is called the battle of Issus 333 B.C. (2,261 years ago), Darius sent messengers to Alexander and said: "Look here, young man, supposing I give you half the Persian Empire; everything to the west of the River Euphrates, what about that?" But Alexander had much grander ideas than even the very grand one of being King over half the Persian Empire, and he sent back to Darius to say:

"It's not enough. I want all the Persian Empire, and then I am going to conquer all the countries beyond the Persian Empire until at last I am King of all the world. The world shall be one State. All the men in the world shall obey one Government, and I shall be at the head of that Government."

Now there is no doubt that this was a very grand and wonderful idea. But, unfortunately, though it was a good idea it was not a practical or possible idea at that time in the story of the world. There were too many difficulties in the way. For one thing, even the cleverest man then alive did not even know anything about the fact that millions of men were

living in the Americas and in the middle of Africa. For another thing, communications were very bad all over the world. It took a very long time for news to travel to and fro in those parts of the world which did know about each other. This great idea in which all the peoples of the world were to belong to one State is still being talked about to-day, 2,300 years after Alexander tried to make it live ; but though some of the difficulties of bringing about this idea, such as the difficulty of bad and slow communications about the world have disappeared, other difficulties are still with us, and all the people of the world are now divided into many nations, and each nation thinks more of its own affairs than of the affairs of the whole world. The people of each nation are very fond of saying, "As long as I'm alright I don't much care what happens to other nations."

In my next letter I will tell you what Alexander did after he had beaten Darius III. at Issus and refused to take less than all the Persian Empire.

P.S.—Why did Alexander make up his mind to conquer all the coast lands and seaports of the Middle East ?

LETTER NO. XXV

AFTER THE BATTLE OF Issus, Alexander went on his way round the coasts of Palestine to Egypt. He arrived at the town of Tyre, which many hundreds of years before had become the chief city of the PHŒNICIANS, the great nation of sailors. At this time it belonged to the Persian Empire. Tyre refused to open its gates to Alexander, so the young Greek King besieged it for seven months. Tyre was built upon an island a short distance from the coast, and Alexander built a road out into the sea along which he pulled stone-throwing machines with which to beat down the walls of the city. For several months Alexander could not take this town, because the men of Tyre had a fleet which gave them Sea-power. As fast as Alexander built his road into the sea, the ships of Tyre sailed round its end and drove the Greeks back to the mainland. At last Alexander saw that he must build a fleet and get Sea-power himself by beating the ships of Tyre. He did this, and he was then able to build his road right up to the walls of the city. When Alexander had taken TYRE he marched on into Egypt.

The Egyptians, who were not very pleased at belonging to the Persian Empire, were quite glad to have Alexander as a King, and he had no trouble in Egypt. He ordered that a town should be built on the seashore and that it was to be called Alexandria. It soon became famous as a town which many wise

men and teachers liked to visit. They liked to visit it because at Alexandria there was collected the first great library in the world. Now-a-days all large towns have big libraries, and every village and most houses have a small library, but the great library at Alexandria was the first in the world to become famous.

In those days books were not printed. They were written by hand, and each copy had to be re-written, so books were very valuable and scarce. Sad to say, this great collection of old books was burnt later on in the story of the world.

From Egypt, Alexander marched with his army back through Palestine on his way to Iraq, as he had made up his mind to conquer the whole Persian Empire.

Darius gathered great armies with which to fight the Greeks, but was beaten in two battles, first at ARBELA, which is not very far from where MOSUL now stands, and, secondly, at ECBATANA, which is in Persia. As Alexander marched further and further into the Persian Empire, capturing Babylon, Susa, Persepolis and dozens of splendid towns, he took care to make arrangements for ruling the Empire he had left behind him. His messengers came from Greece, from Asia Minor, from Palestine, and from Egypt giving him news of what was happening, and Alexander sent back orders to the rulers he had left behind him as to what he wished done. At last, far to the North in Persia, Darius was killed by his own army, who were tired of being beaten by Alexander, and having to run away from him every time. Still Alexander marched on with his army, winning battles and conquering States, up to what is now called Turkestan, and down through Afghanistan into Western India. Here he was met

by an Indian King called PORUS, who used elephants in his army, but Alexander beat him and was getting ready to go on still further into India when his army refused to go any further. His Greek soldiers pointed out to Alexander that for nearly six years they had been marching about the Persian Empire, winning battles, and that they had now won all the Persian Empire, and it was enough. They would go no further. Alexander was obliged to give in, and he started back for SUSA, which town he reached in 324 B.C. He was now at the capital of the Persian Empire, which he had begun to attack seven years before, and which in those seven years he had conquered. For the moment his army of Greeks were giving him trouble, and if he had the great idea of making the Persian Empire still bigger until it became the whole world he was not able to do anything about it for the time being. He found that many of the governors he had left behind him to rule the different parts of the Empire had not been behaving themselves. It was first necessary for him to put the Persian Empire, which was now Alexander's Empire, into good order, then perhaps he could make a fresh start on another great adventure and conquer all India, and perhaps even China, of which country he probably had some vague ideas.

We shall never know what this extraordinary young man might have done, for in 323 B.C., when he was only 33 years old, he caught a cold, became very ill, and died. As soon as he was dead Alexander's great Empire was divided up amongst his generals. One man called PTOLEMY took the Egyptian bit and started a new Egyptian Empire. Ptolemy was the man who first began to make Alexandria a great town of learning with its famous library and museum.

Men from all parts of the civilized world came to get learning from the teachers at Alexandria.

Another large piece of Alexander's Empire, the Persian and Iraq part, was seized by a general called SELEUCID, who started a new Empire in that part of the world. It would not interest you very much to hear the story of these two smaller Empires, or the story of all the small Kings who fought and squabbled for the other bits of Alexander's Empire. I will end this letter by just repeating what had happened between 520 B.C. and 323 B.C. when Alexander died. In 520 B.C. the Persian Empire, which had been first made by CYRUS and was the greatest Empire or collection of States there had been in the world up to that time, began to send armies into Europe and met the Greeks. Twice the Persian Empire, first when Darius I. was King, and, secondly, when Xerxes was its King, was driven back into Asia by the Greeks.

Then the Greeks, safe from attacks from Asia, began to make a Greek civilization which was very different from other civilizations which had up till then appeared in the story of the world. In 350 B.C. King Phillip of Macedonia made himself the leader of the Greeks, and began to make arrangements to go over into Asia and attack the Persian Empire. He was killed before he could start, but his son Alexander carried out the great adventure, and for seven years marched through the Persian Empire winning every battle he fought until, at 33 years of age, he was King of the whole Persian Empire from Greece to India and from the Black Sea to Egypt.

Just as he was getting his breath, as it were, and making arrangements for the ruling of the great Empire he had now conquered, he died. Had he

lived he would certainly have tried to make his Empire still bigger.

Almost at once this Empire broke up. It vanished like a dream when Alexander died. As a shooting star flashed across the sky at night, so Alexander flashed across the story of the world. For a few years he was the most important man in the world, then he was dead of a cold, and the Empire he conquered was broken up into several parts.

P.S.—Why did Alexander's Empire fall to pieces when he died? Was his Government an autocracy kind or democracy kind?

LETTER NO. XXVI

IN THIS LETTER I am going to begin to tell you one of the most interesting parts of the story of the world. The story of ROME, and how a people called LATINS, who first began to live in a town called Rome in Italy, gradually became rulers of all Italy and then rulers of all the countries round the Western half of the Mediterranean Sea. The years went by, and still this Roman State grew bigger and bigger until within its frontiers were all the countries round the Eastern end of the Mediterranean Sea. It had now become a great Empire. Time went on and the Romans spread the frontiers of their State further and further from Rome until there came a time when the Roman State was greater than any Empire had ever been before in the story of the world.

If you go to a map and lay your pencil on it like this :

From Edinburgh to the Persian Gulf ;
From the Persian Gulf to Port SUDAN ;
From Egypt to CASABLANCA (in Morocco) ;
From Casablanca to Glasgow ;

you will have made a rough square.

In about A.D. 100 all the men living inside that square were ruled by Rome and belonged to the Roman Empire.

For the short time of about a hundred years the Roman Empire remained this size. It was at this time, and had been for many years, the principal

civilization in the world, though it is only fair to say that the Chinese civilization and Empire at the Eastern end of Europe—Asia—was also very large and important at this time. The Roman Empire never grew larger than the size shown on the map inside the four pencils.

All the land to the North and East of the Northern frontier of Rome which was along the line from Edinburgh to the Persian Gulf was the home of fierce and wild wandering people (NOMADS) whom the Romans called the Barbarians or the Savages. These wild barbarians were always attacking the Roman Empire, and crossing the frontier in order to rob the rich towns of the Roman State.

In the course of time these barbarians became more and more daring, and the Romans less and less able to guard their Empire, till about 350 years after Jesus was born the Roman Empire was divided into two parts. One half, the Western half, had been conquered by and divided up amongst the barbarian races. The other half, the Eastern half, with its capital city at Constantinople, was still an Empire and a great State. This Empire continued to remain an Empire, sometimes strong and sometimes weak, but always being attacked by various nations from Asia, amongst whom were our old friends the Persians who had once more grown into an important State.

At last, in A.D. 1456, the Eastern part of the Roman Empire was beaten by a nation from Asia called the Turks, and that is the end of the last part of the Roman Empire.

In the meanwhile the Western half of the Roman Empire had been since about A.D. 350 to 400 in the hands of various barbarian peoples. These peoples gradually became civilized, and at the time (A.D. 1456) when the Turks were breaking up the Eastern

Roman Empire, several of these barbarian peoples were becoming important and civilized nations. It is from these nations that some of the present-day States in Europe have grown up.

But I am getting too far on in the story of the world, and in my next letter I must go back and tell you how Rome first began to be important before it grew so large and then broke into two parts, one half of which was divided amongst the barbarians in A.D. 400, and the other half of which struggled on as an Empire until A.D. 1456, when it was conquered by the Turks.

P.S.—What parts of the world were *not* inside the frontiers of the Roman Empire in A.D. 100 ? What other great State was in the world at this time ?

LETTER NO. XXVII

I TOLD YOU IN Letter No. 13 that the great Phœnician city of Tyre had set up in about 800 B.C. various Phœnician towns round the shores of the Mediterranean Sea, and that of these Phœnician Colonies the most important was a town called Carthage. When Alexander the Great took and ruined the mother city of Tyre in 333 B.C., Carthage had become great and rich and almost more important than Tyre. Carthage grew and grew until it was the capital town of a State or Carthaginian Empire to which belonged part of Sicily, much land and many peoples in North Africa and the South part of Spain.

The strength of the Carthaginians was due to their Sea-power. They had the strongest navy in the Mediterranean, and they were masters of the Western half of that sea. Their great riches were due to their trading ships which sailed and rowed to and from between Carthage and every harbour in the Mediterranean.

Whilst Carthage was becoming great and strong, and had taken the place of Tyre as the chief Phœnician State, the Romans were gradually making themselves masters in Italy.

Neither Carthage nor Rome at this time had Kings, they were both ruled and governed by assemblies of the most important men in the country. The Roman idea was that all Romans should have a share in the government; it was therefore a

Democracy kind of government, but as the Roman State grew bigger the common people had less and less to say in the business of ruling the State which was carried out by the assemblage of the most important men. This collection of important men was called the Senate.

As soon as Rome had become the top dog in Italy, Carthage and Rome became jealous of each other. They both wanted to become bigger and stronger and richer in the same part of the world, and they began to make war upon each other to decide which should be the master. Three wars took place between these two States. They are called the Punic Wars.

Rome won the first war, which started in 264 B.C. and lasted until 240 B.C. But Carthage, though beaten, was not badly beaten, and soon began to grow strong again. The Romans attacked Carthage in 219 B.C., and the second Punic War broke out. In this war, which lasted for 18 years, Rome was nearly beaten. The Carthaginians had a great general called Hannibal, who marched with his army from Spain, through France, across the Alps, and so down into Italy. But the Romans had learnt how important it was to be strong at sea, and to have Sea-power when they were fighting the Carthaginians, and they sent soldiers by sea into Spain and interrupted Hannibal's communications with Carthage so that he was cut off from home. They then used their Sea-power in order to send an army to Africa and attack the Carthaginians in their own home. The Carthaginians quickly sent for Hannibal, who hurried back to Africa, but for the first time in his long life as a general he was beaten. This ended the second Punic War. The Carthaginians were now thoroughly beaten, and only hoped the Romans would leave them alone, but the Romans were always frightened that

one day Carthage would become strong again, and so in 149 B.C. they told the Carthaginians that they must leave their great town and make a new one ten miles from the sea. Since the Carthaginians made their living by trading on the sea, this order meant that they would all starve. They decided to make one last tremendous effort to beat Rome, and the third Punic War began. But though the Carthaginians fought bravely, the Romans were too strong for them, and the Carthaginians were once more beaten. This time the Romans decided to make no mistake, and to finish off Carthage once and for all, so they pulled down the great city, which was at that time one of the finest towns in the world and took most of the Carthaginians away as slaves.

Carthage was never re-built, and that was the end of the Carthaginian Empire. To-day, close to a town called Tunis, are a few rather dull remains, and that is all that is left of the chief town of a State of which the Roman Empire was so jealous and so frightened.

P.S.—Why did the people of CARTHAGE fight a third war with the Romans when they had already been beaten twice ?

LETTER NO. XXVIII

WITH CARTHAGE STAMPED UPON and out of the way Rome could now build up her Empire in the Western part of the Mediterranean without fear of being interrupted. Carthage was finally destroyed in 146 B.C.

The first Punic War had started in 264 B.C., so that Rome and Carthage had been quarrelling on and off for over a hundred years.

During these years, from about 260 B.C. to 140 B.C., the growing strength of the Romans had also spread itself in the East. But the Eastern half of the Mediterranean lands were in a very different state from the Western half. In the Western half, once Carthage was out of the way, Rome, with her splendid army, her delight in building roads and making good communications, had no great difficulty in persuading or in forcing the people in Spain, and later on in France, Southern Germany, and England that they must come into the Roman State, for these people were still living simple lives and had never imagined anything so tremendous and wonderful as Roman civilization, nor could they win battles against the great Roman armies.

In the lands round the Eastern half of the Mediterranean it was different. Here, in Egypt, in Syria and Palestine, in Asia Minor and in Greece, there had already been great Empires and civilizations which had enjoyed their times of glory, which had started as small States, and grown into magnificent

Empires with millions of men governed by their Emperors.

These civilizations had been rising and falling for at least 5,000 years. To a man living in this part of the world, Rome was but one more great State busily becoming an Empire by conquering other peoples.

At the time when Rome was slowly beating Carthage, the Eastern half of the Mediterranean lands was divided into many States, some small, some big. These were the bits of the Empire which Alexander had taken from the Persians and which fell to pieces when he died.

Rome gradually spread her power over these bits of Empire and brought them into the Roman State. Sometimes the Romans went to war with these peoples and forced them to join up with Rome, at other times she would help one against another and gradually persuade the State she was helping that it would be better and safer for it to belong to Rome.

But during these years in which the Roman State was adding to its size and its richness matters were not going on at all well at Rome itself. There was trouble over the question of the government of the Roman State. A few very rich men were ruling the State and living very comfortable lives, but the poor people were living very miserable lives. In the early days of the Roman State when Rome was first becoming important in the world, the rich men and the poor men had all worked and fought together for their country, but now that Rome was the greatest State in the world the men who ruled the Roman State only took an interest in having a good time themselves and becoming rich. The countries which now belonged to Rome and were ruled by

governors sent from Rome were called Provinces, and year after year money and riches and slaves were sent by the Provinces to Rome for the use of the few men who ruled the State. There were wars in Italy in which the poor people tried to change the government. Then there were quarrels amongst the rich men who wanted to rule the State, and about 50 B.C. one sees if one reads the story of Rome that the men who became masters of Rome and of the Roman Empire were generals who used their soldiers to back them up when one after the other they suddenly said: "I will now be the ruler of Rome."

To be master of the State of Rome became a prize which any general who was clever enough and had enough soldiers ready to obey him could have a try at securing. About the time when Jesus was born these generals who, one after the other, came along with their armies and seized the rulership in Rome, began to call themselves Emperors of Rome, and later on they called themselves Gods as well. Rome then became the greatest city in the world and the richest, but as Rome became richer so the Romans became lazier. They forgot that only by hard work and hard fighting could they keep their Empire in order. The Romans gave up going into the army, they found it easier to pay men from the many races in the Empire to fight for them.

Outside the frontiers of the Roman Empire were the wild Nomads, the tough, wandering people accustomed to live a hard life, and these people looked at the Roman Empire and they saw that this great State which seemed so strong and magnificent was really getting soft and flabby, and that it would not be difficult to break into the Roman Empire and rob it of its enormous riches. The Roman Empire

had become like a balloon blown up too tight, and it only needed a prick to burst it.

P.S.—Why did the Roman State change from a Democracy-ruled to an Autocracy-ruled kind of State? (This is a very difficult question, and even when you are grown up you will still be puzzling out answers. Here is an easier one.) If you had wanted to be the ruler of the Roman Empire in about 60 B.C., what would have been the first thing for you to have done?

LETTER NO. XXIX

I AM NOT GOING to bother you with the names of all the different tribes or collections of wild wandering people who about A.D. 300 began to cross the frontiers of the Roman Empire and attack this great State which looked so strong, but was really so weak. At first the Roman Emperors managed to beat back the barbarians, and there was one man in particular who became Emperor and did his best to keep the Roman Empire together. His name was Constantine, and one of his ideas was that Rome was not a very good place in which to have the chief town of the Empire. He looked at a map for a place more in the middle of the Empire, and decided that it would be a good idea to have the capital of the Empire at the place where Europe stops and Asia begins. He therefore ordered the town of Constantinople to be built. Three hundred years before Constantine became ruler of the Roman Empire, Jesus had been born in Palestine. The story of His life on earth, and the ideas He taught men as to how they ought to live, were written down by four of His friends, and you will find them in the second part of the Bible. After Jesus left the earth His ideas were much talked about, and all over the Roman Empire there were men who believed in Jesus' teaching, and called themselves Christians. They all felt that they belonged to a society which they called the Christian Church, just as you might belong to the Girl Guides or the Boy Scouts.

At first the Roman Emperors hated the Christians and would not allow them to build Churches in the Roman Empire, and often gave orders that the Christians were to be killed. But these orders, and even the killings, did not prevent the Christians from going about and teaching Christianity, and more and more people became Christians.

Constantine read the teachings of Jesus, and saw how splendid they were, and what nonsense the old ideas of men about religion had been. (I shall tell you more about these ideas in another letter.) At last Constantine decided that he would be a Christian, and that the Christian religion was to be the religion of the Roman Empire, and that anyone who wished to do so might join the Christian Society. Perhaps he hoped this would make the Roman Empire strong again, so that it could beat back the attacks of the savage barbarians.

These barbarians or wild wandering people had been wandering about in the middle of Asia for many hundreds of years living in tents and owning great herds of cattle and many horses. They had—after a great deal of fighting amongst themselves—first attacked the Chinese Empire about 100 B.C., but at this time the Chinese State was strong, its civilization was very much alive, the Chinese armies were in good order, and the Chinese were determined not to allow these wanderers to get into China and rob the Chinese of all their riches and upset the comfortable Chinese civilization. One of the Chinese Emperors even went so far as to build a huge garden wall right along the North frontier of China in order to keep the Nomads (wandering people) out of China.

This wall is called the great wall of China, and was twice as long as England and Scotland. It is still there at the present time.

When the barbarians or Nomads found they could not get into China they began to move Westwards, and about A.D. 350 they were starting to attack the Roman Empire. One race of Nomads who kept on attacking the Empire were called Goths, and in A.D. 410 they actually got as far as Rome itself and burnt the great town. Year after year the barbarians kept on attacking parts of the Roman Empire. One lot attacked the Spanish part of the Empire and took it from Rome, another lot seized Gaul and settled down in the part of the Roman Empire which is now France, yet another lot crossed over from Spain into Africa and took the Roman Provinces over there. You will remember that the Romans had first taken this part of the world into their keeping after they had beaten the Carthaginians.

Then another Province or part of the Roman Empire which was taken by the barbarians was what is now our country of England. I will tell you how England first became part of the Roman Empire in another letter.

If you have been to the seaside you will have made a sandcastle, and I expect you have noticed that as the tide comes in the sea eats away the walls of the castle which slip into the waves, and then the inside of the castle disappears until at last the sea has covered up everything.

The Roman Empire was like the sand castle, and the Barbarians, Nomads or Wanderers, you can choose which name you fancy, were like the waves of the sea. But the whole Roman Empire did not pass altogether into the power of the Barbarians. These Nomads seized half of it—that part which was made up of England, France, Spain, Italy and North Africa, that is the Western half—but they did not manage to beat the Eastern half in which

was the town of Constantinople. Emperors still continued to rule half the Roman Empire from this town. It was an Empire which had many ups and downs, and in which the civilization, or the way in which its people lived and thought was rather Greekish.

Though the Western half of the great Roman Empire had been altogether conquered by the Barbarians by A.D. 500, the Eastern half held out against the attacks of its enemies until A.D. 1492.

P.S.—What was it that made the wandering peoples in the middle of Asia begin to attack the Roman State in the West ?

LETTER NO. XXX

IN THIS LETTER I am going to tell you about religion. Religion is men's idea about God. From the very earliest times men felt that there must be a God, that there must be someone or somebody or something who was wiser, stronger and better than men, and to whom men could turn for help when they were in trouble.

But for thousands of years men of all civilizations thought that there were many Gods. They supposed that all around them there must be a world of Gods whom they could not see, but who were there all the same, and that in this world or family of Gods there was one God who looked after the weather of the world, another who looked after the crops, another who looked after men's amusements, another arranged for death, another for life, and so on. Men used to make Statues of all these Gods which they believed in, and put the Statues into beautiful buildings and call this "The Temple" or the Gods' house. They then took presents to the God, and prayed to him for what they wanted. At each temple there were a number of men called priests who made their living by explaining what the God wanted. These priests often became very important people in the State, and in the old Empires, such as the Egyptian Empire, they had a lot to do with the government of the State. They were also important because they were usually the best educated men in the land. In many of the old Empires, such as those which

rose and fell in the Middle East, the ruler used sometimes to pretend that he was a God. The rulers used to do this because it would make the people more likely to obey their orders. Much later on in the story of the world we find that Kings of States in Europe had much the same idea. They said that they were Kings because God wished them to be Kings, and that therefore no *man* in the State had any right to object to anything the King did. "Only God can give us orders," said these Kings

About the year 1000 B.C. there was a certain people living in Palestine called the Jews. The story of how they came there is told in the first part of the Bible. These Jews had an idea of their own about God. They believed that there was only one God. They also believed that the Jews had been specially chosen by God to explain this idea to the rest of the world.

In A.D. 1 Jesus was born in Palestine. When He grew up He began to travel about Palestine and to teach people how they should live, and what they must do to be good. His teachings and the story of His life on earth, from the day He was born until He was killed at Jerusalem by some Jews who hated Him, were written down by four of His friends, and you may read them in the second part of the Bible, which is called the New Testament. When Jesus was killed at Jerusalem it must have seemed to His friends that Jesus and His teachings would soon be forgotten. Far from this happening, His teachings have spread all over the world, and are believed in by many men of every race. His teachings are called the Christian Religion, and, as I told you in Letter No. 29, about three hundred years after Jesus had left the earth there were so many people in the

Roman Empire who believed in Jesus' teachings, and so called themselves Christians, that the Emperor Constantine said: "I will be a Christian, and this religion shall be the religion of the Roman Empire."

These Christians called their society the Christian Church, and there were Christian Clergymen called Bishops living in different towns all over the Roman Empire.

The head man of the Christian society or Christian Church was the Bishop who lived at Rome. Saint Peter, a friend of Jesus, was supposed to have been the first Bishop of Rome, and was looked upon by the early Christians as their leader. When Saint Peter died another man became Bishop of Rome, and he was looked upon as the leader of the Christians on earth, and so it went on, each Bishop of Rome being looked upon by all Christians as the chief man in the Christian Church. After some time the Bishop of Rome began to be given a special name, and people called him the Pope.

Since about A.D. 300, when the Emperor Constantine became a believer in Christianity and said that he hoped that all the people living inside the frontiers of the Roman Empire would also be Christians, the men who lived in Europe have believed in the Christian religion. The Barbarians who came into Europe from the middle of Asia and settled down in various parts of the Roman Empire were not Christians. They were Pagans, which means that they believed in a great many different Gods; but in time the Barbarians listened to the teachings of the Bishops of the Christian Church and became Christians. As I shall tell you in another letter, the people who now live in the two Americas are descended from men who went there from Europe during the last 400 years, and they

are also Christians. So that at the present time most people who live in Europe and in the two Americas are Christians. There are also many Christians in other parts of the world, such as South Africa and Australia. But if you took all the Christians in the world and put them together in one place there would still be left all over the earth many millions of men who are not Christians. Most of these not-Christian men live in North Africa, the Middle East, India, China, and Japan, and happen to be the races of men whose skins are not white. Most of these men believe in one of four great religions which are called :

Hinduism or Brahmanism ;

Buddhism ;

Confucianism ;

Islam or Mohammedanism.

Rather long words, I'm afraid !

Hinduism or Brahmanism is the religion believed in by many people who live in India. In this religion there are supposed to be many Gods.

Buddhism is a religion which was first thought of in India by a very wise and good man called Buddha, who was born about 550 B.C. This was just before the Persian Empire began to attack the Greeks. Buddha travelled about India teaching people how to be happy. He explained that after thinking about this difficult question he believed that he had found out the right answer, which was : " That to be really happy one must never be selfish," and that most of the unhappiness in the world is due to people fussing about something they want.

The Priests of Hinduism, who were called Brahmins, did not like this new religion of Buddha's, and worked hard to prevent people in India from believing in it. They succeeded in doing this, and

by the time that Buddha had been dead for a few hundreds of years very few people in India called themselves Buddhists. But in the meanwhile travellers from China had visited India and heard of Buddha's religion. They took back his teachings to China, and ever since then a great many of the Chinese have believed in his teachings and called themselves Buddhists.

Many hundreds of years have passed since Buddha lived 2,400 years ago, and his teachings have become changed. Buddhists now-a-days make Statues of Buddha and pray to them as if he had been a God. Buddha would laugh if he could see this.

At about the same time as Buddha was living in India a man called Confucius was living in China. He also had the notion of teaching people how to live, and he thought it especially important to teach rulers how they should govern their States. At that time in China there were many small States.

The ideas of Confucius were not what we Western civilization or Western-way-of-living-and-thinking people would call religious, because he did not teach anything about God. Confucius' principal idea was that the important thing in life was always to behave like a gentleman and never to do a mean or a low-down thing. He had a great many other ideas besides this principal one. The reason why Confucius is an important man in the story of the world is that for many hundreds of years the Chinese were brought up to believe in his ideas about government. The beliefs of the Chinese people in the teachings of Confucius have made the Chinese behave in a way which was very puzzling to the Western people, when much later on in the story of the world they began to have dealings with the Chinese. The Western peoples, who about a hundred years ago

began to have a good deal to do with the Chinese, had never heard of the ideas of Confucius, and simply could not understand why the Chinese behaved as they did.

The last important not-Christian religion believed in by many men in the world was first thought of by an Arab called Mohammed, who lived about A.D. 620. This religion is called Mohammedanism, but a shorter word for it is Islam. Most of the men living in the Middle East and in North Africa, and about one out of every five men living in India, believe in the teachings of Mohammed.

I shall tell you how this religion started in another letter.

P.S.—How did the Christian religion start ? Why was Confucius an important man in the story of the world ?

LETTER NO. XXXI

IN 147 B.C. THE ROMANS beat the Carthaginians once for all and settled who should be top dog in the Western half of the Mediterranean.

By A.D. 100 the Roman Empire covered all the land inside the four pencils I told you about in Letter No. 26. You'd better lay these pencils out again. By A.D. 500—four hundred years later—the Empire had separated into two parts. The Western half, with its capital in Rome, had been divided up by the Barbarians, and the other half, with its capital at Constantinople, was starting life afresh as a new and smaller Empire. This Eastern half is sometimes called the Byzantine Empire, because the old name for Constantinople was Byzantium. One may say that by A.D. 500 the great Roman Empire was finished and, like the Assyrian Empire, the Babylonian, the Egyptian, the Persian, Alexander's, and several other Empires before it, the Roman Empire had started from small beginnings, become very great and strong, until it was, or its people thought it was, the greatest State in the world, then it became weak and was destroyed by stronger peoples who were outside the Empire.

But when an Empire dies in the story of the world it leaves something behind it. The story of what has happened in Europe from A.D. 500 until to-day would have been very different if there had been no Roman Empire. These Barbarians, the Goths, the Vandals, and the Franks, to mention three of the

many tribes of wanderers who grabbed bits of the Western half of the Roman Empire, found that in the countries that had been ruled by Rome, there were splendid roads, magnificent towns, very good laws, and Christianity. All over the Roman Empire there were Christian Churches and Christian Clergymen who obeyed the orders of the Pope in Rome.

The Barbarians, who had believed that there were dozens of Gods, became Christians, and the Pope or Bishop of Rome was looked upon by all Christians as the most important man in the Church.

Had there been no Roman Empire, Europe might not be Christian to-day. But now for about 500 years the story of men in Europe is a sad story which people who write history books have called the Dark Ages. The Roman Empire may have had its faults, and towards the end of its time the men who ruled it thought more of themselves and of getting rich than of looking after the business of the State, but at any rate whilst the Roman Empire was still a going concern, everyone inside its frontiers knew that men could travel about the Empire on their business along splendid roads, that there was one set of laws in the Empire which all men were supposed to obey and would be punished if they didn't, that one could live comfortably in splendid towns, and that generally speaking there was in every way a well-ordered and fairly good civilization.

A man living in the Roman Empire about A.D. 300 would probably have said :

“ Of course I know that there are men living outside the Empire, but they are savages. I call them Barbarians. They can't write or read, so I'm told, they hardly know how to build a house, they never paint pictures or make Statues, or

listen to music, they don't understand that every good house ought to have a bathroom in it, the only thing they can do is to fight. They haven't the faintest idea how to live a comfortable life; in fact, they are absolutely uncivilized."

By A.D. 500 these Barbarians had fought their way into the Roman Empire, and all the law and order and civilization of that Empire, and all its comfortable life, disappeared in Europe so far as most people could see. It was not safe to travel for fear of robbers on land or pirates on sea. The arts were not being enjoyed by men. The strong took what they wanted from the weak. No one obeyed the laws, because there was no government to punish people who disobeyed them. The laws were forgotten. If you imagine the civilization and comfortable arrangements of the Roman Empire to be like the bright sun throwing light and warmth over Western Europe, then when the Roman Empire was smashed up by the Barbarians it was as if the sun had set and darkness was everywhere. Not absolutely dark, because there was a glimmer of light left even in Western Europe. It was like a faint star. In the Christian society men were living who still read books and knew how to write. About A.D. 600 certain men in Western Europe who wanted to live a quiet and peaceful life and get away from all the confusion which was going on became what were called Monks. These Monks agreed to live together in Christian societies, and lived in houses they built themselves and called monasteries. They obeyed rules they made for themselves, and they collected books and made new copies of old ones. The Monks helped the poor people when they were ill, and in all Europe the only places where there were men who still loved knowledge of the arts and sciences, the only

places where some of the ideas which had first been thought of by the Greeks, were still to be found were monasteries. It was also the Monks who, by making farms round their monasteries, kept up a knowledge of agriculture and farming.

These Monks living in their monasteries all believed in the Christian religion, and looked upon the Pope as their leader and ruler. This made the Pope one of the most important men in Europe, for he was the chief man of the Christian Church which, with thousands of Monks living in monasteries all over Europe, was about the only settled and well-ordered bit of civilization to be found in Europe. The Christian Church and its leader, the Pope, also became very important for two other reasons. People who had often led very wicked lives felt frightened that they might not go to Heaven when they died. Now the Pope and the Bishops and the Monks of the Christian Church were careful to explain to these men in Western Europe that the only way to make certain of going to Heaven was to be friends with the Christian Church. So as to be certain of having the friendship of the Church it was quite a common thing for men to leave all their money and lands to the Church when they died. As this was going on all over Europe the Church soon became a very rich society.

Another reason which made the Church very important was that most people were frightened of it; even the Kings thought several times before they annoyed the Pope. If anyone had a quarrel with the Church—for instance, a noble might try to take some of the land belonging to the Church—the Pope would say: "This man is a wicked man. He is not to be allowed to go to Church. He will not go to Heaven when he dies, and if anyone has

anything to do with him, that person will not go to Heaven."

As soon as the Church said this about a man even his best friends were frightened to have much to do with him. It was just as if he had mumps or chicken-pox or whooping-cough, he found himself cut off from the world and living in Coventry.

P.S.—Where did the ideas of Roman civilization find a home when the Barbarians destroyed the Roman State ?

LETTER NO. XXXII

WHEN THE BARBARIANS about A.D. 500 found themselves owning the various parts of the Western half of the Roman Empire they began to become States ruled by Kings.

But to begin with in this time of trouble and no law in Europe, which is called the Dark Ages, the Kings of these new States were not able to do as they pleased. It was only gradually that each King became so much the most important man in his State that everyone was frightened to disobey his orders.

I have explained to you that for many years after the breakdown of the Roman Empire there was a great deal of trouble all over Western Europe. There were no laws, no safety, no security.

If there is one thing more than another which men want in life it is security. They want to feel safe, and to feel that their wives and children are safe. Now-a-days, although civilized men feel safe inside their own State—for instance, people in England are not frightened that the people in the next town or in Scotland will attack us—yet States as a whole do not feel safe. States want security.

In the Dark Ages in Western Europe there was no security anywhere except in the Christian Church, and as everyone could not or did not want to be a Monk, men looked about for some way of arranging to be safe.

In each of these new States which the Barbarian peoples were making in those parts of Western Europe which had belonged to the Roman Empire were a few men who were richer and cleverer than most of the other men in the State. These few men owned land and built castles and were known as Nobles. When each Noble died his son was called a Noble. The Nobles in each State were the most important men in the State.

It was usually a man from one of those Noble families who managed to make himself King of the State.

These early European States which began to be made about A.D. 600 and A.D. 700 were governed in a very curious way, which is called FEUDALISM. The King said to the Nobles: "I will protect you against Kings of other States if they come with armies to try to take your lands from you, but if I do this for you I shall expect you to do two things for me.

"Firstly, you must promise to fight for me if I have a quarrel with anyone; and, secondly, you must agree that all the land in the State really belongs to me, and that I only allow each of you to rule your particular lands for as long as you behave yourselves. I am your landlord, and you are my tenants, and the rent you pay me is not money, but the promise to obey me as your King."

Each Noble having promised these things to the King went to the peasants and ordinary people who lived on his land and said to them very much what the King had said to him. Each Noble said to the farmers and the villagers on his land: "I will protect you from other Nobles and give you security so that you can live your lives without being afraid of other Nobles. I will keep good order round where

we live and punish robbers. I am building a strong castle, and you can all come inside the walls if there is trouble about. I will be your leader and ruler, and when I die my son will be your leader. If I do this for you I shall expect you to promise to be my men, to fight for me if I have a quarrel with another Noble, to work a certain amount on my farms, and to obey me as if I was the chief man in your family."

This arrangement of the Nobles being the King's men, and the peasants being divided up amongst the Nobles as the Nobles' men, was called "the *feudal* idea" or FEUDALISM.

By about A.D. 800 most of the newly-grown States in Western Europe were governed on this plan. It did not work perfectly well, of course; nothing ever does in this world when it is invented by men. The Nobles often refused to obey the Kings, and there were wars between the Kings and their disobedient Nobles, and the Nobles were always fighting each other with their private armies, made up of the peasants who had promised to be their men.

About A.D. 800 a King called Charlemagne, who was King of the Franks—one of the Nomad tribes which had attacked the Roman Empire—managed, by fighting wars, to make into one State all the people living in the lands which are now-a-days in France and Germany. In fact, he made an Empire. He then took all the Nobles in his Empire with their fighting men over the Alps into North Italy and conquered some people called the Lombards, who were living there.

In A.D. 800 Charlemagne was in Rome, and he had a talk with the Pope.

You may remember that I told you that when the Roman Empire was attacked by the Barbarians

✓ between A.D. 300–500 the Empire was divided in half, and though the Western half was seized by various Barbarian tribes, the Eastern half remained as a smaller Empire with an Emperor at Constantinople.

The Pope, in A.D. 800, was called Leo III., and he had been quarrelling with the ruler of the Eastern Empire, who at that time was a lady called IRENE, whom the Pope declared had been very naughty.

One reason why the Popes at Rome were not very pleased with the rulers of the Eastern Roman Empire was that after the old Roman Empire had been divided into two parts (the Western half which had been conquered by the Barbarians and the Eastern half which had remained an Empire with its capital at Constantinople), the Eastern Emperors had said that the Christian Church in their Empire was not to take orders from the Pope in Rome. The Popes always said that they should be the rulers of both the Western and the Eastern Christian Church. But to this day the Eastern Christian Church does not take orders from the Pope at Rome. Now, to go back to the Pope and Charlemagne in A.D. 800.

The Pope said to Charlemagne: “My dear Charles, I know you are the most important King in Western Europe. You are a good man, you have got good laws in your country, you manage to make your nobles obey you, you are a Christian. What a relief to think that after several hundreds of years in which there has hardly been any government at all in Europe, we are at last getting back to something like what it must have been when the Roman Empire was strong, and life was comfortable and men felt safe. In these days, of course, as you know, there was a Roman Emperor in Rome and he ruled all over Western Europe and Eastern Europe as well. Now,” said the Pope, “I’ve had an idea.”

Charlemagne probably stroked his beard and said, "Well, what is it?"

The Pope said, "Why should not we start the Roman Empire again?"

"But why we," said Charlemagne. "I don't quite see what *you've* got to do with it. After all I'm the King, aren't I?"

"Of course you are," said the Pope, "but you must remember that I am the head man of the Christian Church, and *I know* how God wants men to live on earth, and it is my business to tell my Bishops and Monks all over Europe to teach people what they are to think. If I thought that you were a wicked man I should order the Christian churchmen to tell everyone that they were not to obey you because you were not a good Christian."

"Would you?" said Charlemagne. "I daresay that after I had given orders for a few heads to be chopped off, those left alive would think twice before disobeying me."

"Perhaps you are right, perhaps you are not," answered the Pope, "for you must remember that a great many people would rather have their heads chopped off than not go to Heaven and all men must naturally do as I tell them, otherwise they are not Christians, and certainly won't go to Heaven when they die."

Now Charlemagne was quite ready to be an Emperor over all Western Europe, but he did not much like the idea of the Pope having so much to say in the ruling of the Empire. The Pope was quite ready to see Charlemagne as the Emperor, but he had made up his mind that in this new Empire the Christian Church was to be very important, and that even the Emperor must do what the Pope told him.

In the story of Western Europe for several hundreds

of years after Charlemagne's time the Emperor of the Holy Roman Empire (as the new Empire was called) and the Pope very often quarrelled as to who was top man in the Empire and whether people should do what the Emperor or what the Pope told them.

Sometimes the Emperor got the better of the Pope and sometimes it was the other way around. The Pope always said that naturally they were above the Emperors, because Charlemagne, the first Emperor of this Holy Roman Empire, had been given his crown by Pope Leo III. in St. Peter's Church at Rome.

The Emperors always said that although it was true that Charlemagne had been crowned by the Pope, he would have been the Emperor even if the Pope had not crowned him.

P.S.—Why did feudalism start ? Can you think of any reason why there is not feudalism in Europe to-day ?

LETTER NO. XXXIII

ABOUT THE YEAR A.D. 570 an Arab called MOHAMMED was born in Arabia. At that time the Arabs were divided up into tribes, who spent a good deal of their time fighting each other. When he was about forty years old Mohammed began to believe that he had been given a message by God, and the message was that there was only one God, and Mohammed was the man God had chosen to be His messenger on earth, to tell everyone that there was only one God.

The Arabs believed in many Gods, and for several years Mohammed was chased about by Arabs who thought this idea of his was a great nuisance, but Mohammed won several battles against his enemies, and when he died in 632 he had become the most important man in Arabia. All the Arabs obeyed his orders and believed in his teachings, which were written down in a book called the Koran. Mohammed in Arabia, like Buddha in India, and Jesus in Palestine, had started a new religion. This religion is called ISLAM, and at the present day many peoples believe it. There are seventy million people in India who are Mohammedans, and most of the men in the Middle East and North Africa also believe in Islam.

When Jesus came to this earth and began to teach the Christian religion He said that it was the duty of Christians to tell everyone else in the world what Jesus' teachings were.

Mohammed also had the idea that everyone should know about his religion, but Islam is different from Christianity in this way, that whilst Jesus said people must be told about Christianity, Mohammed said that people must *be made* to believe in Islam, and that the Arabs must prepare armies and go beyond Arabia conquering other peoples and making them believe in Islam.

When Mohammed died, only Arabia and the Arabs believed in Islam, but for several hundreds of years after his death the Arab armies spread in several directions with wonderful success. They conquered Egypt, then moved through the North of Africa and into Spain.

By A.D. 710 they had conquered all Spain, and had crossed the Pyrenes mountains and were well into France. It seemed as if all Europe might be conquered by the Arabs, and that the place of the Christian religion would be taken by Islam.

At this time France was being lived in by one of the Nomad tribes who had broken into the Roman Empire ; they called themselves the Franks, and by A.D. 700 the leader of the Franks was a man called Charles Martel. He ruled over nearly all of what is now France as well as part of Germany. He was Charlemagne's Grandfather.

The Arabs from Spain had got as far as a place called TOURS, in the middle of France, when they met Charles Martel and his army. There was a terrific battle, and the Arabs were beaten. They went back into Spain, where they managed to keep Arab Kingdoms for several hundreds of years, but they never got into France again.

Whilst Arab armies were spreading the Mohammedan religion and making an Arab Empire in North Africa and Spain, other Arab armies were conquering

Palestine, Iraq and Persia, until by A.D. 750 the Arabs had made an Empire which stretched from Spain, through North Africa and Egypt, Arabia, Palestine, Syria, Iraq, to Persia.

The capital of this Arab Empire was first at Damascus, and later on at Baghdad in Iraq. The ruler of this Empire always called himself the Caliph, by which he meant he had taken Mohammed's place as the chief man in the Islam-believing peoples' Empire.

The Arabs tried to get into Europe in the West, as I have told you, but were stopped from getting any further than Spain by Charles Martel. They also tried to spread their religion and Empire (they always looked on these two things as one and the same) into Europe through the East, but in this part of the world they were stopped by the Emperors of the Eastern half of the old Roman Empire, who managed to hold on to Asia Minor.

Not content with trying to get into Europe through Spain and through Constantinople, the Arabs used Sea-power and attacked Europe from the South. They managed to conquer Sicily, but never got further than this, and were not allowed to stay there for very long.

The Arabs were much interested in Science, and during the time when their Empire was at its best there were several big schools at various places in the Arab Empire, as far apart as CORDOVA in Spain and BAGHDAD in IRAQ, at which famous Arab Scientists taught doctoring, astronomy, arithmetic, and other sciences.

As at this time Western Europe was still in the Dark Ages, and as it was very difficult for anyone who wanted to become wise to find a school anywhere, numbers of Christians went to the Arab teachers.

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The Arab Empire did not last very long, but soon began to break up into separate Islam Kingdoms, some in Spain, some in North Africa, some in the Middle East. But though the Arab Empire broke up, the Islam religion remained, and there were to be great wars between the Christian-believing men of Europe and the Islam-believing men who mostly lived in the Middle East.

P.S.—Why did the Arabs begin to conquer other peoples in all directions about A.D. 680 ?

LETTER NO. XXXIV

WE ARE NOW GOING to take a jump of about two hundred years in the story of the world, and imagine ourselves living in Europe in the year A.D. 1100.

By this time England was an important State, so was France. Both in England and in France there were Kings under whom were nobles, called Dukes, Earls, Counts, Barons and Knights. These nobles lived in castles, and each noble had his own men, who lived on his land and were called his serfs. Some of the nobles often refused to obey the King, and the King would go to war with them, and if he beat them he chopped off their heads; if they beat the King they would make someone else King, usually the leader of the nobles who had been quarrelling with the King.

The middle of Europe and the North of Italy were divided up into a great many small States, each ruled by a Noble.

This great collection of little States were all supposed to belong to the Holy Roman Empire, which had been started by Charlemagne and the Pope Leo III. Each Emperor did his best to make the rulers of all these little States own that he was their master. Some of the Emperors who were sensible people and knew how to keep the Nobles in order did manage to make people obey their laws all over the Holy Roman Empire, but others were not so clever, and spent all their lives fighting the nobles and trying

to make them obey orders. The Emperors of the Holy Roman Empire were usually Germans, and lived in that part of Europe.

[. In Rome there was always a Pope, the chief man of the Christian Church. Very often the Pope and the Emperors quarrelled. Sometimes the Pope would win, and there was one Pope who actually made the Emperor of his day come all the way from Germany to a place called CANOSSA in Italy. When the Emperor reached Italy the Pope (who was called Gregory VII.) kept the Emperor (who was called Henry IV.) waiting for three days and then made the Emperor kneel down in front of him and beg his pardon. Sometimes the Emperor would win and there was one very amusing and clever Emperor called Frederick II. who didn't care a rap for the Pope and loved to send him rude letters.

The quarrel was always about the same old story. The Emperors complained that the Popes interfered too much with the business of ruling the Empire, and that the Bishops and Monks all over the Empire always said that they ought to obey the Pope first, and then the Emperor. The Popes said that it was their duty to interfere if they thought that the Empire was not being properly governed, since everyone in the Empire, even the Emperor, was a Christian and all Christians had to obey the laws of the Church, which were made by the Pope, as he was the chief man in the Church.

In the Eastern half of Europe the Eastern Roman Empire, with its capital at Constantinople, still held out. It was at this time getting very old, rather worn out, and was not well ruled. A nation called Turks, from the middle of Asia, who had become Moham-medans, had conquered the Arab Empire. These Turks had been attacking the Eastern Empire for

some time, and they had conquered all that part of the Empire which was in Asia Minor, and people were beginning to wonder whether these Turks would not soon take Constantinople. The Turks also spread down through Palestine into Egypt, and made another Islam Empire in the lands where the Arabs under their Caliphs had first made the Arab Empire.

These were the same lands you will remember, in which men had made the first civilizations thousands of years before, the same lands in which the Assyrian, the Egyptian, the Babylonian and the Persian Empires had each in turn been great and strong, and then each one had given way to a new-comer. It was also through these lands that Alexander marched on his great adventure when he ruined the Persian Empire, and these lands were also in the Roman Empire when that was the big State in about A.D. 100. Then, when the Roman Empire was divided into two parts, these lands belonged to the Eastern half which was ruled from Constantinople. About A.D. 700 the Arabs, obeying the teachings of Mohammed, spread out from Arabia to make all men Mohammedans, and force them to believe in Islam, and in so doing their armies conquered the Middle East.

You must feel as I do, that the Middle East lands between Egypt and Persia have been like the pages of a book which have been covered over and over again with one part after another of the story of the world.

If one had been living in Western Europe in A.D. 1100, whether as a King, or as a great noble with many castles and hundreds of men who had promised to be *our* men, or just as one of the peasants who ploughed the fields and kept the cattle on the noble's land and went to fight for the noble when the great man went to war, or even if one had lived as a monk in

a monastery studying books or wandering about the country teaching poor people and helping them when they were ill, in fact whatever one might have been, one would have heard people talking about the Pope's new idea. In the churches, in the market places, in the castles and in the cottages, everyone was talking about the Pope's wonderful new idea. "The Pope—so everyone was saying—had given orders that in every church in Western Europe the preachers were to tell people that they must go on a CRUSADE against the Mohammedans. I can imagine some Englishmen at the end of their day's work sitting round a fire drinking beer ; we will suppose one was called Dick and another called Edwin.

Dick : "What's all this talk about Crusades, eh ?"

Edwin : "A new idea of the Pope's, I'm told. Ah ! here comes a monk. He'll know all about it."

Dick : "I'm not so fond of these monks as you are. Some of them are very sly chaps."

Edwin : "Sh ! you must not say anything against the Christian Church or you'll get into trouble. Hullo ! Monk. Good evening, what's all this talk about CRUSADES ? What is a crusade ?"

Monk : "A wonderful idea of the Pope's. Now I'm sure you've both heard of the Holy Land where Jesus was born and died. The Land of Palestine."

Edwin : "Yes, and I've heard tell that the people who are there now are not Christians, and believe in a religion called Islam. The people are called Saracens, aren't they ?"

Monk : "You are right, my friend. These Islam people make war against all Christians, and now the Pope has sent a message through Europe and he calls for Christians to join Armies and march to the Holy Land and turn out these enemies of the Christian

religion. The Pope calls this great adventure a Crusade, or war of the Cross."

Whilst these three men were talking another man came running in, and shouted: "Edwin! Dick! You are both Sir Henry Salisbury's men, aren't you? Up to the castle as fast as your legs will carry you. Sir Henry is leaving England next week on a Crusade to the Holy Land, and he is taking a hundred fighting men with him. So up you go to the great hall and hear all about it. They say that the King himself and all the greatest nobles in the country are going on this crusade to fight for the Christian religion."

So Edwin and Dick quickly finished their beer, and picking up their long-bows, which were standing in the corner, they hurried off to the castle which stood on a hill above the village.

P.S.—What did the Emperors of the Holy Roman Empire and the Popes quarrel about? What had the Crusades to do with Mohammed?

LETTER NO. XXXV

I HOPE YOU HAVE remembered that there was a time in Western Europe, about A.D. 100, when everyone living in the Roman Empire had the feeling that they were all living in one State, with one set of Laws that were obeyed by everyone, and one Government, which was at Rome. Then the Roman Empire in Western Europe came to an end and there were no laws, robbers were everywhere, and anyone who felt strong enough did as he pleased. These were the dark ages. It was because men felt so unsafe and because they wanted SECURITY (see Letter 32) that the FEUDAL SYSTEM was invented, with the peasants divided into groups and a noble at the head of each group, with a King trying to make the nobles behave themselves. Now these nobles were always fighting each other and the Pope and the Bishops who ruled the Christian Church often wished they could stop all this fighting that was going on, and get Western Europe into some sort of peaceful order.

The idea of the crusades was thought of by a Pope called URBAN II., who was Pope from A.D. 1087 to A.D. 1099, as an idea which would make the Christian Kings and nobles in Europe stop fighting each other and join together to fight the Mohammedan enemies of the Christian religion. You know very well that if a lot of children were bored with each other and were squabbling in a room and a grown-up came in and said: "Now children put on your gum-boots and old clothes and we'll all go out and squirt water over

the motor car, which is very badly in need of a wash ” —all the quarrelling would be forgotten in a minute and each child would rush out to be the first to get hold of the big hose which is generally leaky and squirts water over everything in a deliciously surprising way. The grown-up might have called this idea “Telling the children to start a Crusade against the dirt on the motor-car.”

There were also other reasons why the Crusade against the Islam-believing Saracens was thought a good idea by some people in Europe.

In Roman Empire Times, when the Middle East (see Letter 26) was inside the frontiers of that Empire there had been a trade between Asia and Europe. The people of India and China sent pearls and silk and spices to Europe. These precious goods came by sea to Egypt and then by caravans to harbours such as Alexandria on the Eastern coast of the Mediterranean. European ships then carried these goods across the Mediterranean to harbours in Southern Europe and from there they were taken on horseback up into Europe.

By A.D. 1100 and A.D. 1200 the Islam-believing people had conquered all the Middle East, and being enemies of Christian Europe they would not allow this trade to pass. They interrupted the line of communications (see Letter 15) between Europe and Asia. The people in Europe who made their living out of this trade thought that the Crusades would be a very good idea if they succeeded in kicking the Islam-believing people out of the Middle East and having Christian-believing States there instead.

As a matter of fact, the Crusades were not a success. The first Crusade left Europe in A.D. 1097 and between this time and A.D. 1244 there were six more Crusades. Sometimes the Crusaders did capture

Jerusalem and other towns in Palestine from the Saracens, but the Saracens always managed to get back what they had lost. The Crusades did not succeed, although the Kings of England, of France, and even a Holy Roman Emperor went on some of them, and took with them "all the best people in Europe," as we should say now-a-days, because the Crusaders generally spent as much time quarrelling amongst themselves as they did in fighting the Saracens. One of the Crusades, it was the fourth, which started from a place called the Lido near Venice, never went near Palestine, but went and attacked Constantinople the capital of the Eastern Roman Empire.

The Crusaders did this because they had heard that Constantinople was a very rich town, and they thought it would be more fun to rob Constantinople than to fight the Saracens in Palestine. Also the Pope of that time had a grudge against the Emperor at Constantinople, and so he egged the Crusaders on to attack that great town. Venice at this time was a very rich town, with a great many ships, and the Venetians had agreed to carry the Crusaders in their ships, but they would not start until the Crusaders paid for the hiring of the ships. The Venetians kept the Crusaders stranded on an island called the Lido for several months whilst they squabbled over this money. If you go to the Lido to-day you will find that it is still an expensive place.

But though the Crusaders did not succeed in driving the Islam-believing people out of the Middle East, their efforts had other results.

It always does men good to travel outside their own country and see different scenery, and learn about other people's ideas and ways of living, just as it is always interesting to go to other peoples'

houses and see what their furniture, and rooms, and toys and school-room teas are like. Foreign travel, as it is called, makes a man have a mind which can understand and enjoy any number of nice things which someone who has lived all his life in one village would never know about.

After each Crusade those who came back had travelled in foreign countries, and you can imagine that when Dick and Edwin (see Letter 34) came back to their village they told wonderful stories of all the extraordinary things they'd seen. I expect their friends who'd stayed at home gave them as much beer as they wanted without Dick and Edwin ever having to pay for it as long as they went on telling stories. For everyone loves stories.

P.S.—What part of the world would you like to travel to? Why? What would you do when you got there? If you don't want to travel at all, why don't you?

Handwritten notes:
"Class" 74
"Index"

LETTER NO. XXXVI

WHEN YOU GROW UP and are able to read big books about the story of the world you will see that every now and then there are what I will call big and important TIMES in the story of the world. Here are some :

- | | | |
|--------------------------------------|---------|-----------------|
| (a) Man coming into the world | .. | Letter 5 |
| (b) First Civilizations in Egypt and | | |
| Iraq | | Letter 7 |
| (c) Persians and Greeks | .. | Letters 18 & 19 |
| (d) Greek civilization | | Letter 21 |
| (e) Alexander's adventure | | Letter 23 |
| (f) Roman Empire | | Letter 28 |
| (g) Christian Religion | | Letter 30 |
| (h) Mohammed | | Letter 33 |
| (i) Crusades | | Letter 35 |

AND SO ON.

Between about A.D. 1200 and A.D. 1500, that is between 700 and 400 years ago, another of these important times happened in Europe.

It is called the RENAISSANCE, which is a word meaning "Born again."

During these years the minds of men in Europe woke up as it were from the night of the Dark Ages and began to take an interest again in all those many things which we mean when we talk about civilization. There were many reasons for this waking up. One was that there were many men in Europe who

had travelled during the Crusades. Another was that it was at this time that paper which had been invented by the Chinese first came to Europe, and when paper arrived printing was invented. This meant that books became cheap, and many more of them could be made than was the case when each book had to be copied by hand.

There were also other reasons which caused a great change in men's ideas in Europe between A.D. 1200 and A.D. 1500, a change which was perhaps rather like the change of ideas you will have one day when you are about 14 and you will feel you are not really grown up, but you are certainly no longer a child.

Between these dates the Bishops and Monks of the Christian Church, and the Popes who ruled the Church, still tried to make men believe that all Christians had to obey it, and that it had the right to interfere with the affairs of any State of which the people were Christians. But all over Europe there were thinking men who were beginning to say: "The Pope and the Church ought to look after religion, but they've got nothing to do with Government." (See Letter 16.) Men also saw that the Church had become very rich, and that many of the Bishops and Monks in the Church did not seem to be paying much attention to religion or leading good lives. The Pope and the Church were always quarrelling with the Emperor, as if the Pope was the ruler of one State and the Emperor ruler of another, and this did not seem right. At one time when Charlemagne had restarted the Western half of the Roman Empire, and called it the Holy Roman Empire, men in Europe had thought that perhaps all Europe could be ruled by the Pope and the Emperor together, the Pope and the Church to say what

ought to be done, and the Emperor and his nobles to make people obey the laws. A kind of mother and father of the European family of peoples.

But by A.D. 1200-1500 it was plain that this idea would not work, and a new idea was beginning to take its place. This new idea, which is still very much believed in by most European men, who have taught it to Eastern people during the last 50 years, is called the idea of NATIONALITY.

It is the idea that everyone should belong to a nation or national-state. That Europe should be divided up into national-states, such as FRANCE, HOLLAND, ENGLAND, and so on. You will remember in Letter 32, I told you about the Feudal System. Between A.D. 1200-1500 this Feudal idea became old-fashioned, and not much believed in by people in several States, especially in England. This was because the Kings in the different States were becoming more powerful and the nobles less important, and the ordinary people began to look upon the King and not any particular noble as their ruler.

Another reason which made men change their ideas between A.D. 1200-1500 was that in A.D. 1492 the Turks, who were Mohammedan-believing people, came through Asia Minor, captured Constantinople and got quite a long way into Europe. That was the end of the Eastern half of the Roman Empire, which had started as a State when the Western half had been conquered between A.D. 300 and A.D. 500 by the Nomads or Barbarians.

In order to escape from the Turks a large number of people from Constantinople came to Italy. The Eastern half of the Roman Empire and especially the great town of Constantinople had not, like the Western half and Rome, been conquered by the Barbarians, and been through what I have called the

Dark Ages. At Constantinople there had always been men studying the Sciences and the Arts, and when these men ran away from the Turks to Italy and other parts of Western Europe, they brought with them books and ideas about the Arts and the Sciences which had first been thought of by the Greeks, as I told you in Letter 21. That was one of the ways in which the ideas of Greek civilization remained in men's minds and came to the notice of men in Western Europe between A.D. 1200-1500.

I will now make a little list of some of the new ideas and happenings which were being talked about in Western Europe between A.D. 1200-1500.

- (a) That Europe should be divided up into National States. The Nationality idea.
- (b) That the Pope and the Christian Church had no right to interfere in the Government of a State, but that its business was to look after religion.
- (c) That the Feudal System was no longer needed, since most States had Kings whose rule would give men better security than could the Nobles in the Feudal System.
- (d) The men who had come back from the Crusades were full of new ideas about things they had seen or heard on their journeys.
- (e) Books were being printed, and were becoming cheaper, and more plentiful.
- (f) Men from Constantinople brought the old Greek ideas to Western Europe.

P.S.—What was the Renaissance? Why did printing make books cheap to buy?

LETTER NO. XXXVII

YOU KNOW THAT IN winter the trees lose their leaves and seem to be almost dead, but the spring comes and fresh leaves and buds shoot out. We might almost say that the tree is born again every spring.

In the Greek and Roman times there had been civilization in Europe, and in the Roman times this civilization had spread all over Europe (except in Russia and parts of Germany). The Barbarians came and their coming was followed by the Dark Ages, until about A.D. 1200–1500, for reasons of which I have told you something in the last letter, the minds of men in Europe began to wake up. They became like the tree at the end of winter. Men began to feel that they would like to go on with Science and the Arts from where the Romans had left off.

For several hundreds of years during the Dark Ages the only people in Western Europe who had bothered at all about the Arts and the Sciences had been the men who had become Monks and Bishops and worked for the Christian Church ; but now, in this time of new ideas, men not in the Church began to write books ; paint pictures ; write poems ; make statues ; and also study Sciences. Men in Western Europe became very curious as the Greeks had been, and anxious to find out the reason for all the interesting things around them in the world. Since, for many years, the priests in the Christian Church had

been almost the only men who could read and write, most people had been in the habit of believing everything the Church told them. If the Pope said the earth was flat no one would have dreamed of contradicting him up to about A.D. 1200. It would have been dangerous to do so, because the Popes always said that if thinking was needed about difficult questions, the Popes and Bishops and Monks would do it and find out the answer, and anyone who did not believe that what the Churchmen said was the "right answer," would be punished for disbelieving and disobeying the Church.

The men, some in England, some in Holland, some in France, Italy and Germany who, between A.D. 1200-1500, began to think for themselves, decided that the best way of starting to learn how to paint or to learn about the Sciences was to find out what the Greeks and Romans had done, and learn as much as they could from the statues, paintings and books left over from the Greek and Roman days. "Then," said these men, "when we have learnt what the ideas of the Greeks and Romans were, we will start with some ideas of our own."

Italy at this time was not one State. The Pope at Rome owned and ruled the land round Rome and the rest of Italy was supposed to be ruled over by the Holy Roman Emperor, who was usually in Germany trying to make all the nobles under him obey his orders. The result was that in Northern Italy there were many City-States, each ruled over by its own prince, who did very much what he pleased. Some of these Princes were very much interested in these new ideas about Art and the Sciences, and any man who painted well or made fine statues could always find a Prince who would help him and give him work to do.

Some of the great masterpieces of painting and sculpture (see Letter 8) now in the world were created in Italy during this time, and you can see them to-day in Rome and other Italian towns. It was also at this time that rich men began to have the idea of filling their houses with lovely works of Art. This idea encouraged and helped the artists.

Although Italy was especially the place in which the Arts and Science were being worked at and studied by hundreds of men, the same excitement about sciences such as Astronomy (the science of the stars), Geology (the science of what the earth is made of), Chemistry (the science of what things in the world are made of), History (the story of what has happened in the world and why it has happened), Medicine (the science of how to cure and prevent illness), Botany (the science of plants and flowers), and so on, and so on, was taking place in other European States. Big schools called Universities were being started in the large towns, and men from all parts came to learn and to teach at these schools. The two great English Universities of Oxford and Cambridge were started at about this time. All over Western Europe people became interested in building beautiful buildings (the art of architecture), and it was at this time that many of the lovely Churches in England, France, Italy and Germany were built.

In every country there were men writing books in which they said: "Think for yourself! Learn to write and read! Study the ideas of the old Greeks and Romans! But be careful not to take even what the Greeks said as being the last word on a subject, or necessarily right. Make experiments, think out the why and wherefore of things for yourself!"

Up to about A.D. 1200 nearly all books had been written by men in the Church, and they had written them in Latin, which was the language of the Romans. These new writers began to write books about the arts and science, make-believe stories, poems, and so on, not in *Latin*, but in French, English, Italian, German, or whatever the language might be of the people in the State they lived in.

This fact helped very much to spread the new ideas, the "civilization-is-born-again" feeling through Europe, because the ordinary men, the peasants and the shopkeepers in towns could not understand Latin, but they could understand and were interested when books written in the language they used for everyday conversation were read to them.

I must now tell you of two great happenings which took place in Europe as a result of these new ideas.

One is called "The Reformation," the other was Sea-travel.

I have not got room in this book to tell you as I should like to do the story of what the Reformation was, but I must tell you a little about it. About A.D. 1500, as a result of people thinking for themselves and reading the Bible for themselves, which was no longer only being written in Latin, but was being *printed* in great numbers of copies in every language of Europe, certain men, especially a German called LUTHER, became of the opinion that the arrangement by which the Pope, as the head of the Christian Church, interfered in hundreds of different ways in peoples' lives and in the Government of States, was not a good arrangement. They could find nothing in the Bible which said that the Pope was to be a kind of extra King in every State whose

Church laws had to be obeyed in the same way as the King's laws. This revolt against the power of the Pope was thought to be a good idea by certain rulers who objected to the way in which the Christian Church was always saying that even Kings must obey its orders. This revolt of certain people against the Power of the Church came to be called the Reformation.

Since it happened the Western Christian Church has been divided into two parts. One part is called the Protestant Church, and the other is called the Roman Catholic Church. Most of the people who lived in the States of England, Scotland, Holland, Norway, Sweden, the collection of little German States, and some Frenchmen said (and their descendants still say to-day), "We Protestants refuse to look on the Pope as the head man of the Christian religion, and we shall not let the Pope and his Bishops and Monks interfere either in our religion or in the way we rule our States."

The people living in the States of Spain, France (except the French Protestants who were called Huguenots), Austria (which was bigger than it is now), and the many little States of Italy, remained faithful and true to the leadership of the Pope, and in these parts of Europe the Western Christian Church still took (and still takes to-day) its orders from the Pope at Rome. As I told you in Letter 32, the Eastern Christian Church had already separated itself from the Western Church, and did not take orders from the Pope.

This quarrel which broke up the Western Christian Church into two parts was a very sad affair. In the first place, it is certain that Jesus, when He taught men the Christian religion, did not wish Christians to squabble with each other about the religion He

taught them. In the second place, this Reformation quarrel caused a great many wars. In those days there was not what is called Religious Tolerance. Now-a-days there is Religious Tolerance in civilized States ; that is to say, civilized and educated people believe that religion is a matter for each man or woman to decide for themselves. People think that each person should pray to God in the kind of way and in the kind of Church which the person prefers. We do not think—at least I don't think, though I may be wrong—that God cares very much about the exact way in which we are religious. But in A.D. 1500 it was very different.

Protestants said that Roman Catholics were dreadful people, and that the Pope was a wicked cruel man, whilst Roman Catholics said that Protestants were not Christians at all, but that they were wicked men who didn't believe in God because if they did they'd obey the Pope. "However," said the Roman Catholics, "we'll make you Protestants into good Christians, we'll burn you alive if you don't promise to obey the orders of the Roman Catholic Church. We hate having to do it, but it's our duty as good Christians to make you give up this Protestant idea." And the Protestants said : "Come and try, you beasts, we'll show you. And if we catch any of you in our States we'll give you a dreadful time."

And I am very sorry to have to tell you that for over a hundred years in Europe there were terrible wars about religion between Roman Catholic States and Protestant States, and wars inside some of the States such as France, between the Protestant part of the nation and the Roman Catholic part.

How the Mohammedans must have laughed in the Middle East when they heard, in say A.D. 1630, that the Christians who had crusaded against them

in A.D. 1100 were now busily fighting and killing each other in Europe over a Christian religion quarrel.

In my next letter I'll tell you about the other big happening which I called the Sea-travel idea.

P.S.—What happened at the Reformation ?

LETTER NO. XXXVIII

AMONGST THE MANY NEW ideas and wishes and hopes which were in the minds of men and Western Europe during the Renaissance or "born-again-time" of A.D. 1200-1500, was that of finding out more about the world. We know from the maps they made in those days that men in Europe knew very little more about the geography of the world than the Greeks or Romans had known. The cleverest men knew that somewhere the other side of the Middle East were the great countries of India and China, but what went on in those countries, what the people were like, what their civilization or way-of-living was like, what their religions were, were questions no one in Europe could answer. If you had asked one of those clever men in Europe what happened if you still went further East beyond China he would probably have said: "I haven't the faintest idea." The ordinary man probably didn't even know there was any world at all beyond Europe, and he knew very little about anybody or anything to be found more than a few miles from where he lived.

Seafaring men in Europe knew their way round the Mediterranean Sea, because in the very early times of the Cretan and Egyptian Empires there had been trade ships and navies on the Mediterranean, and they knew that the North coast of Africa was the South shore of the Mediterranean, but it was believed in A.D. 1400 that no one had ever been all

round the coasts of Africa or far into Africa, and no one knew whether it was even possible to get round the South end of Africa or even whether there was a South end to Africa. About A.D. 1400 men in Europe came to the conclusion that the world was round, and just about the same time people became very interested in trying to get to the Far East—that is to China, which was supposed to be a very rich country and full of wonderful things. Now there were three principal ways of getting from Europe to the Far East. Either through the Middle East or round Africa or across the Atlantic. The first way was considered to be no good in A.D. 1400 because, as the Europeans had found out during the Crusades, the Mohammedan-believing people who were not at all friendly to Christians were living there. So two men, one an Italian working for the King of Spain, and one a Portuguese, each decided to try one of the other two ways. Neither of these ways had ever been tried before. The Italian, who was called Columbus, started off in A.D. 1492 to sail West from Spain and meant to go on until he reached China. He started with three very small ships, and 88 men, to do something which no one had ever dared to try before—that is, he sailed out into the Atlantic to go to Asia. After two months' sailing, during which his sailors several times tried to make him go back to Europe, Columbus discovered land. He thought he had reached the East Coast of Asia, but really he had accidentally discovered the Americas. Many other Spaniards were soon following where Columbus had shown the way.

The Portuguese sailor who went on a great journey, also to try to reach China by sea, was called Vasco da Gama. He went round Africa, a journey no European had ever dared to make, and he succeeded

in crossing the Indian Ocean and reaching India in A.D. 1498. He was also followed in later years by other Portuguese sailors and merchants.

In A.D. 1519 another Portuguese sailor called Magellan made the greatest of all voyages of discovery. He left Spain, sailed round the South of the two Americas, across the Pacific Ocean to South Asia, then down through the Indian Ocean to the South of Africa and up North again to Spain. He had been right round the world, and it had taken him three years. Magellan and his sailors were the first men to travel round the world.

You will notice that though men have been civilized since about 6,000 B.C., or 8,000 years ago, it was only about 400 years ago that men first managed to travel round the world they live on. It was as if you had lived in a house for 80 years and had not walked round the outside for the first time until you had been in the house for 76 years.

From that time of about A.D. 1500 until to-day (A.D. 1928), Western European men, or Western Civilization men as I shall call them, have never stopped travelling about the world, and to-day there are very few parts of the world which have not been looked at by Western Civilization men. Between A.D. 1500 and to-day, Western civilization men have not only left Europe and looked at parts of the world they had never heard of before that time, but they have settled down to live their lives in many of those new lands, especially in the two Americas and in Australia. The very few not-European men who were living in those lands when the Europeans arrived were not able to prevent the new arrivals from taking their country from them. The Europeans have also settled down all over Africa, and here again, though there have always been a great many

black men living in Africa, they were not able to prevent the Europeans conquering them and ruling their country.

These first voyages in about A.D. 1500 were but the beginning of hundreds of voyages, and in a very short time quarrelling over these new lands began amongst the States of Europe.

It was gradually discovered that the land found by Columbus was not Asia, but two huge Continents, North and South America, full of riches and lived in by very simple savage people. The Spanish said, "This is all ours," and the Pope said, "Yes, I will give it to Spain."

Now at this time Spain had just become a nation, after at last driving the Islam-believing Arabs back to Africa. These Arabs had managed to stick in Spain ever since they were beaten out of France by Charles Martel in A.D. 732 (see Letter 33).


The King of Spain had the idea that if Spain could keep the Americas to herself she would have all the gold and riches from across the Atlantic and be the ruling State of a great Empire, like the Persian and the Roman Empire. For some years Spain succeeded in doing this, and the Spanish Empire became very rich and strong. By a chance it so happened that one of the Holy Roman Emperors who was still trying to keep that old imitation of the real Roman Empire as a going concern in the middle of Europe, also became King of the Spanish Empire. So at this time, which was about A.D. 1520, this man who was called Charles V. was ruling over about half Europe, and he also said the Americas belonged to him.

At about the same time the Portuguese were saying that they were the only European people who had any right to trade or to settle down and build towns in Africa, India and South Asia, because Vasco da

Gama had been the first European to reach these lands by sea. The Pope of that time said that he quite agreed, and that he would draw a line on a map from the North Atlantic to the South Atlantic and everything that was found to the West of this line should belong to Spain and everything to the East of it to Portugal. You will notice that in making this arrangement the Pope quite left out two lots of people. Firstly, he never bothered at all about the men who might already be living in any lands the Portuguese and Spanish discovered, and who might not want to belong to either Spain or Portugal, and secondly, the Pope left out of this arrangement the people of other States such as the English and the French and the Dutch, who might also want a share of any newly-discovered parts of the world.

The Dutch and the French and especially the English very soon began to make it plain to the Spanish and Portuguese that they were not going to be prevented from having a chance of getting what they could out of these newly-discovered lands, even if the Pope drew fifty lines on a map. But before I go on to tell you of how the English, the French and the Dutch each fought with each other and with the Spanish and Portuguese in order to make an Empire over-the-seas, I must tell you something of the story of England or Britain, and of how the English had by A.D. 1550 become an important nation and State in Europe.

P.S.—Why did the Pope think that all the new discoveries should belong either to Spain or Portugal?



LETTER NO. XXXIX

WE WILL START THE story of Britain fifty-five years before Jesus was born, though there were men living in England and Scotland long before that. There were certainly early men with stone tools (see Letter 5) living in this Island thousands of years before Jesus was born. I start at 55 B.C., because in that year a Roman General called JULIUS CÆSAR, who had conquered what is now France and made it into a Roman Province called Gaul, looked across the sea and saw the white cliffs of England, and he had the idea that it might be a good plan to consider sending an army into England and making it part of the Roman State. This man Cæsar later on became ruler of the Roman Empire. Some years after this time Roman armies crossed the sea from Gaul (France) to England, and conquered England. The Britons did their best to fight the Romans, but they did not understand what sea-power meant (see Letter 20), and they had no Navy. They did not understand that the best way to guard England from foreign armies was to attack them on the sea before they could land in England. Once the Roman Armies had landed in England, the British Armies had not got much hope of beating the Romans. The British were divided into many small States, which often fought wars with each other, and their armies were not so well trained as the Roman armies, which at this time were the best in the world. England then became a province or part of the Roman

Empire and settled down to live under Roman civilization. The Romans built good roads, arranged for schools, made lighthouses to guide ships into harbours, and taught the British to obey the famous Roman Laws, as well as a great many other useful ideas. There are still many Roman remains left in England to-day of houses built by the Romans, and some of our finest roads were first made by these people.

Between A.D. 400 and 500 the Barbarians or Nomad peoples were attacking every frontier of the Roman Empire, and the Government in Rome found itself so busy trying to protect the frontiers near Rome that there came a day when they sent messages to England, saying to the Britons, "We have no soldiers we can spare to send to a province on the edge of the Empire. You must try to defend yourselves."

The Britons tried to keep back the Barbarians who attacked England, but the Angles and Saxons, as these Barbarians were called, kept on coming in ships from what is now Germany and Denmark and landing in England, until in about A.D. 600 the Angles and Saxons had quite beaten the old Britons and were masters of the country.

England was then divided up into several small States, each with a King and the story is a very muddled one, as these small States were always fighting each other, as well as being attacked by people called DANES, until A.D. 1066, when a French noble called William, the Duke of Normandy, came over with an army to England and beat the Angles and Saxons at a battle near Hastings. This William managed to make himself King of all England, and one may say that at this time the English people first began to become one nation in the English State.

For several hundreds of years the Kings of England

ruled over part of France, and they tried to make themselves Kings of France and England. Many times an English King took an army of nobles and of fighting men over to France and tried to conquer the French, but though the English Kings won many battles, they never quite managed to get hold of all France, and at last they gave up trying, and contented themselves with being Kings of England. The Kings of England about A.D. 1300 also had a good deal of trouble with their nobles. There was one King called John who kept on promising the nobles that he would be a good King and then breaking his promise.

At last the English nobles lost all patience with him, and went to war with John and beat him. They then wrote out on a piece of paper a number of promises, and they made him sign the paper. One of the most important of these promises, all of which John hated tremendously, said that the King was not to tax the people (see Letter 16) unless the Grand Council, which was a collection of important English Nobles, agreed that the tax was fair. This meant that after John had signed these promises which were called "Magna Carta" the King could not do exactly as he liked in the Kingdom, because he could not go on ruling England unless the Grand Council gave him money by allowing him to tax the people.

This Grand Council was the beginning of an arrangement by which not only the King but also his people were to have something to say as to how the State was to be governed.

In the course of many hundreds of years this idea that the people who live in the State should be able to decide what the laws are to be, gradually grew stronger and stronger in England. It is called

"Government-by-Parliament," and it is an idea which was first thought of by the English, though the old Greeks had an arrangement something like it. Many other nations have copied this idea from the English, but they do not all seem to understand how to make it work.

The word "Parliament" means "Talking Place," and the Houses of Parliament in London are where the representatives of the people of Great Britain meet to talk over the question as to how the nation is to be ruled.

The representatives of the people are chosen by the people by voting. Every few years the people of England and Scotland and Wales vote for the men who shall represent them in Parliament. One day you will have the right to vote, and several people will come to you and each will tell you that if only you will vote for *him* (or *her*) he will make such good laws that England will be an even happier place to live in than it is at present. They will all tell you the same story, and you will have to decide which man is most likely to represent your ideas in Parliament.

When the great quarrel in the Christian Church which is called the REFORMATION began about A.D. 1520, the English King at that time was called Henry VIII. He took the side of the people who were against the Pope, and England became one of the Protestant States. Henry said that if he was King of England he was King of everything in England, including the Church, and he wasn't going to have any Pope living in Rome telling an English King how he was to rule England.

Henry had a daughter who became Queen in A.D. 1558. Her name was Elizabeth. She was Queen for 45 years, and during her reign England began to become an important State in the world.

It was at this time whilst Elizabeth was Queen of England that people in Europe were beginning to take a great interest in the newly-discovered lands in the West (the Americas), and in the East (China and India). The people of the Protestant States of England and Holland were saying that the people of the Roman Catholic States of Spain and Portugal were talking nonsense when they said that the Pope had given them, and *only them*, the right to go trading and adventuring in these newly-found lands. "Who is the Pope? What right has he to try to keep us out of these rich lands?" said the English. So without bothering about what the Pope or the Spaniards said, English sailor-men, of whom the most famous were John Hawkins and Francis Drake, sailed away to see what they could find in America. This annoyed the Spaniards, who tried to catch the English sailors, but Hawkins and Drake and many others like them, laughed at the Spaniards and fought the King of Spain's ships and beat them, and captured the great treasure ships called galleons in which the gold and silver from the Spanish mines in America used to be sent to Spain. The King of Spain was naturally furious when he heard that the English sailor-men were attacking his towns in America and catching his ships full of treasure. He decided to make war on England, and to send an army to invade Queen Elizabeth's land. The Pope said: "This is a splendid idea. England is one of those dreadful Protestant States, and if you conquer it no doubt you will make it Roman Catholic."

The King of Spain, who was called Phillip, knew that he could never hope to get an army into England until he had got Sea-power. To do this he gave orders that a great fleet should be built with which he hoped to be able to beat the English Navy. He

called this fleet "The Great Armada." It was in A.D. 1588 that the Great Armada came wallowing across the Bay of Biscay and up the English Channel. Fires were lit upon the hill tops of England to warn everyone that the Spaniards were coming.

The English ships set out to sea, and though they were smaller than the Spanish ships, the Englishmen were better fighters at sea and better sailors than the Spaniards. The Great Armada was beaten, most of its ships were sunk, and England was saved by her sea-power.

Now look at a map of the world.

You will see that England is on the edge of Europe. Up to about A.D. 1500 this meant that England was on the edge of the world, because up to that time no one in Europe knew that there was any land upon the other side of the Atlantic. Being on the edge of Europe, England had always been rather out of everything. Men in other States of Europe were inclined to say: "Oh, yes! England, a small Island on the edge of Europe. Not very important, right away in the corner. Not half so important as Italy, which is right in the middle of the civilized world."

But when the Americas were discovered it was seen that England's "geography-place" in the world was very different from what men had thought it was. England, instead of being on the edge of the world, was really in the middle! Between Europe and America. This fact, that England is between the great lands of America and Europe, is one of the reasons why England has been very important in the story of the world since the days of the new discoveries, that is to say, since about A.D. 1500-1600.

The Renaissance ideas, which I told you about in Letter 36, also reached England, and it was in Queen

Elizabeth's reign that there lived in England a man called William Shakespeare, who is famous all over the world because of the wonderful plays he wrote. A little later on in the story of England there lived an Englishman called Newton, who was one of the greatest Scientists who has ever lived.

These are but the names of two very famous Englishmen who lived about this time. There are many others, such as Roger Bacon (1214-1294), a scientist, Francis Bacon (1561-1626), a thinker like Plato, and John Milton (1608-1674), a poet, of whom you must read for yourself.

This letter is rather a long one, so I have divided it into two parts. You'd better read the next part to-morrow, or next week, as I should hate to think that you were getting bored.

PART TWO

QUEEN ELIZABETH DIED in A.D. 1603. She was the last of a family who had been rulers of England since about A.D. 1500. This family were called the Tudors. When Elizabeth died the King of Scotland, a man called James I., became King of England. He was the first of a new family of Kings called the Stuarts. The Tudors had been very wise rulers, and kept very good order in England, especially amongst the Nobles. They did not as a rule pay very much attention to what Parliament wanted, and were autocratic rulers (see Letter 16), but as they ruled the State very well, the people of England were inclined to say, "We had a lot of fighting between quarrelling Nobles and trouble in England before these Tudors became rulers; now we have peace and a good Government. We will let these

Tudors do as they please, so long as they rule the State properly.”

But with the Stuarts came a change. The second Stuart King was a man called Charles I. He was not a wise man, and began to try to do things in England which the people did not like. He quarrelled with Parliament, and for eleven years he ruled the State without a Parliament. Then he ran short of money, so that at last he had to agree that Parliament should meet again so that he could ask it to let him tax the people. It met in A.D. 1640. Parliament at once said :

“ This state of affairs will never do. If you wish to remain King of England you must pay attention to what Parliament says. We represent the people of England and speak for them, and we must make the laws and decide what taxes the people shall pay.”

Charles was furious at being told that he must do what Parliament said, and he tried to put some of the Members of Parliament into prison. Parliament then said : “ You are not fit to be King of England,” and a war began in England between the people who thought that King Charles I. was right in this quarrel as to how England was to be ruled and those who thought that the King should pay attention to what Parliament said. The Parliament people won this war and caught the King, and the poor man had his head chopped off in A.D. 1649. There was then no King in England and the country was ruled for ten years by a very wise and rather stern man called Oliver Cromwell, who had been a leader of the Parliament people in their war with the King's people. Cromwell did not use Parliament but kept order in the land with his army. He was an autocratic ruler.

When Cromwell died, King Charles I.'s son, who had been living abroad, was invited to come back to England and be King, as the English people were tired of being ruled by Cromwell and his army, and wanted a King and a Parliament, as long as the King would promise to pay attention to Parliament's wishes. He came and reigned as Charles II., but he never forgot that his father had lost his head for quarrelling with Parliament, and Charles II., though not a very good King in some ways, was always careful not to do anything which might make people say he was trying to be autocratic and rule the English people in a way they did not wish to be ruled.

When Charles II. died, in A.D. 1685, he was succeeded by James II., who was also a Stuart. James II. very stupidly tried to rule England as if there was no Parliament, and he tried (amongst other things which the English people did not like) to make England a Roman Catholic country, which it had not been since the Reformation (see Letter 37).

This behaviour so annoyed the English people that they said: "We've had enough of this man; let's ask someone else to rule England."

James was driven out of England, and Parliament offered the Crown of England to William (a Dutch Prince) and his English wife, Mary. But in doing so, Parliament made it very plain that if they allowed William and his wife to be the King and Queen of England they must never try to rule England without the advice and consent and approval of Parliament.

Ever since that time, which was in A.D. 1689, all the Kings and Queens of England have admitted that the laws of England and the arrangement of the Government of the State, such as what the taxes

are to be and how they are to be spent, are made by Parliament.

I have now got rather further on in the story of how England became a State than we have got to in the story of the world, so in my next letter I must tell you something of how other States in Europe grew up.

P.S.—What is the English idea about Government? What difference did the discovery of America make to England?

LETTER NO. XL

I TOLD YOU IN Letter 36 that one of the new ideas which came into men's minds in Europe about A.D. 1200-1500 was the National-State idea. Not all the peoples of Europe became nations in States about that time. For various reasons the Italians and the Germans did not come together into National-States until about A.D. 1870, which is only 50 years ago. There were, of course, Italian and German peoples living in the lands where they are living to-day and they had been living there for many hundreds of years, but it was not until about 1870 that all the Italians and nearly all the Germans came together, each lot under one government, into a National-State. But the French, the English, the Dutch (who lived in Holland), the Spanish, and the Portuguese had all come together, each nation in a National-State, by about 1500. Many exciting things happened in each of these parts of Europe, whilst the people in them tried to come together and make themselves into nations under one government, and each National-State has a story of its own. For instance, the Dutch only became independent by about 1600 after fighting some tremendous wars against the Spanish King who wanted to rule Holland as well as Spain. Very often there were wars and quarrels between parts of each nation, because people could not agree as to how the State was to be ruled. I have told you in the last letter a little of the story of how England became a

National-State with a Parliament which first began in about A.D. 1250, and which by A.D. 1688 had shown that even the King must pay attention to its wishes.

As France became a National-State there was also a French Parliament, but for many years the Kings of France and the French nobles did not pay any attention to the wishes of the ordinary people in France or the French Parliament, with the result that in A.D. 1797 there was a terrible war in France called the French Revolution. The French people killed their King and most of the nobles, and said one man is as good as another man, we'll have no Kings or nobles in France, we'll have what is called a Republic.

However, the story of each nation and how it became a National-State, and what kind of a State it became, what its government was like, and so on, are stories you must read later on. In these letters I only want to tell you that about A.D. 1500 certain European peoples became National-States.

Some of these new nations in Europe, and particularly the Dutch and English, had the idea of making Empires over the seas in the newly-found lands. As these new lands had been discovered by sea travel the Dutch and the English, who were good sailors, understood all about the sea and ships and had strong navies, very soon woke up to the fact that whichever nation had "Sea-power" (see Letter 20) would be able to be master of the communications (see Letter 15) between Europe and these rich countries over the seas.

The Portuguese were the first people to set up trading places in South Asia, rather as the Phœnicians had done round the Mediterranean in 1000 B.C. They were followed by the Dutch, who made war on the Portuguese and beat them. The Dutch

were followed by the English, and there were several wars between the Dutch and the English, but in the end the English won. The Spanish were the first people to discover the Americas, but, as I told told you in Letter 39, English sailors and traders and adventurers, such as Drake, were not long after them. The French also sent men out to explore and colonize North America.

The discovery of the Americas by the Western European men about A.D. 1500-1600 was something quite different from the discovery of Asia which was made by the Portuguese. The Americas were only lived in by a few savage people, who were weak and helpless against the Europeans with their much stronger civilization. The Americas were practically empty. It seemed to the Europeans that these great wide lands were waiting for civilized men to come and live in the Americas and there build towns, make roads, start Agriculture, and begin new States and nations.

When the Europeans reached India and South China by sea they found millions of civilized men already living there. These men had yellow skins, and a very different kind of civilization from the European civilization, because they were men who had invented the Eastern way of thinking and living, but they were not in the least savage, nor at first did the Europeans understand that these Eastern people were really helpless when it came to war between them and Europeans. These Eastern men in India and China were ready to do business and to buy and sell with these Europeans who had suddenly come in a very surprising way from somewhere in the West, but the Easterners were not in the least willing to allow the Europeans to come into their countries and rule them. I shall tell you what

actually happened in another letter, but at present I want you to understand that though in the Americas the European or Western men could colonize, that is to say, there was no one to prevent them actually taking the land and starting new National-States in the West, in India and China they could do no such thing. In the Americas, one might say, they found a part of the world ready to be ploughed and sown with the seeds of Western Civilization ; in the Far East they found a very old and magnificent civilization already in full working order.

P.S.—What difference did the European sea-travellers find between the state of affairs in the new lands in the East and the West ?

LETTER NO. XLI

AS I TOLD YOU in the first of these letters I am only telling you *parts* of the story of the world. I have no room in which to tell you how Spain and Portugal and Holland were beaten by France and England in the great business of making Empires across the seas. But for various reasons Spain and Portugal lost most of their possessions in the newly-discovered countries, and to-day only Holland has any great part of her overseas Empire left to her. About the year A.D. 1750 France and England were struggling with each other as to which country should have the greatest overseas Empire. There was a war which lasted seven years, and England won. At the end of that war France promised she would leave North America to England.

Englishmen had been sailing across the Atlantic since A.D. 1620, and making homes in North America, and by A.D. 1776, that is after 156 years, there were many English people living in North America. These people were ruled by the English Government, and looked on the King of England as their King. But as time went on these English people objected to being told by the English Government what laws they must obey and what taxes they must pay. They sent over messages to England saying : " Your Majesty the King ! There are a good many of us living over here now, and we think that we ought to be allowed to rule ourselves in some things, for we are almost a nation. We do not send representa-

tives to the English Parliament where the laws are made and the taxes decided. It is not right that we should be ruled from London as if we were children. We want a Government of our own."

The English Government did not agree to this, and sent an army to America to make the English over there obey orders from London. The army was beaten, and the English in America then said: "We will no longer obey the King and the Government of England, but be independent and make a new National-State of our own in America, and we will call it the United States of America. We will not have a King, we will be a Republic, and our head man shall be called a President. We will choose a good and clever man to be President, and when he has been President for a few years he shall give up being President and we will choose another one. We will also have a Parliament so that everyone in the nation can vote for representatives in this Parliament and so have a share in ruling the country."

That was how the United States of America began to become a National-State. Since this happened, and especially during the last 80 years, thousands and thousands of people from every nation in Europe have gone over to the United States of America to make their homes there and to join the American State, until to-day the United States, for this and other reasons, is one of the greatest and richest States in the world.

It started in 1776 with a few English people, who were not satisfied with the way in which they were being ruled from England, but to-day although everyone over there speaks English, only about half of the many millions of people who belong to the United States of America are of what is called

“English blood,” as so many people of other nations have gone over to America and mixed with the descendants of the first English who were there.

The United States is also a very young National-State. It was only started in A.D. 1776, not two hundred years ago, and it has only just grown up, and many people to-day are wondering how it will evolve (see Letter 2) and what it will do in the world.

Look at a map and you will see Canada is North of the U.S.A.

Canada belonged to the French up to the end of the seven years' war between France and England, then France had to give it up to England. It became an English colony, that is to say, many English people went over there to make their homes and earn their living in Canada, and were ruled from England. In A.D. 1839 the Canadians began to send messages to England saying much the same thing as the English people further South had said in A.D. 1776. This time the English Government in London was more sensible than it had been in A.D. 1776, and sent back to say that the Canadians might have their own Parliament and make their own laws, and tax themselves as they thought best, and spend their money on the Government of Canada. The Canadians sent back to say that this was a good idea, and ~~that~~ that the English King should always be their King, and that if England was in trouble the Canadians would always come and help her. “We will be like loving sons to our mother,” said the Canadians.

The Canadians have now become a great National-State, though there are not so many people in Canada as in the U.S.A.

Canada is one of the National-States which are joined together in great friendship in the collection

of races and nations and States which is called the British Empire, and the people of which all look upon the King of England as their head man.

France and England during this time of about A.D. 1750 were not only making war with each other in order to see who should be top-dog in North America, but they were also fighting as to which of them should have most to say in India. In the next letter I will tell you something of the story of India.

P.S.—Why did the United States of America become independent of the English Government? Do you think it was a pity this happened? Why do you think this?

LETTER NO. XLII

IF YOU HAVE EVER thought of the Indians as a nation that is an idea you must get out of your head. They may be a nation one day, for the English are trying to help them and teach them to become one of the National-States in the British Empire, but it takes many, many years for a collection of peoples to become a National-State.

The Persian Emperors and Alexander the Great, several hundreds of years before Jesus was born, ruled over a part of India, and if you read a big book about the story of India you will find that for hundreds of years the story goes something like this. "All over India there are small States and collections of peoples under Kings and Princes. These little States make war with each other. Then through the mountain passes in the North-West from the middle of Asia come hard-fighting barbaric and wandering peoples. They march down into India, burning towns and killing as they come, and make an Empire over part of India.

"For several hundreds of years these invaders rule over large parts of India, then another great army of invading peoples come bursting down into India and, having made themselves masters of the country, *they* start a new Empire."

In about A.D. 1000 some Mohammedan-believing people began to invade INDIA as part of their idea (see Letter 33) of sending armies everywhere so as to conquer all peoples and make them believe in the

Mohammedan religion. The Mohammedans made an Empire in India. In A.D. 1600 a line of Emperors called the MOGULS were ruling over most of India. Their capital was in the North, and they always had a good deal of trouble in making the people who lived in the South of India obey their orders. There were eight of these Mogul Emperors. The first one became Emperor by coming into India with an army from the Middle of Asia in A.D. 1526, and the last one died in A.D. 1707. There were others after those eight, but by that time the Mogul Empire was falling to pieces and growing weak, partly because of troubles inside its frontiers and partly because of new invaders from outside.

These new invaders, these new people who came to India did not use the same means of communication as had been used by all the earlier peoples who had attacked India. From Alexander's invasion about 300 B.C., to that of the first Mogul Emperor in A.D. 1526, that is for 1,800 years, many armies had invaded India. They had all used land communications, and marched in through the mountain passes of the North-West. But the new invaders who were Western Europeans from the National-States which had grown up in Europe after the Renaissance (see Letter 40), and then sent men exploring the world by sea-travel, came into India by the sea-routes. The Moguls had no Sea-power, so could not have prevented the Europeans coming by sea.

At first the Europeans, the Portuguese, and Dutch and later on the French and English, did not try to govern the people in India. They only asked the Mogul Emperor if he would kindly let them buy things in India and send them to Europe. But as the Mogul Empire grew weak, and the Mogul

Emperors were no longer able to make people obey their laws, India became divided up again into a great many quarrelsome small States. The French and the English merchants then began to fight between themselves in India as to which should have the right to buy and sell in the country, and the French and the English also began to take sides in the wars between the Indian States.

After many years of fighting the English traders beat the French and found themselves almost without meaning to be there in the shoes of the Mogul Emperor. There seemed to be no Indian King who could keep order in India, so the English merchants said: "We'd better rule this collection of peoples and States in this country, and protect it from anyone who comes along to try to conquer it. If we do not keep order in the country and prevent these small States fighting each other, no one else will, and unless there is peace in India we cannot do business."

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In A.D. 1858 the English Government at London said to the merchants who looked after India: "This is too big a business for you; we must govern this huge country with its millions of people. You are really traders, and naturally you rule India so as to trade and make money in India. This is not

right. You have done your best and, on the whole, you have done well, but now India must be ruled only for the good of the Indians. From now on we shall call the King of England, Emperor of India, and we shall send an Englishman to India who is to be called Vice-roy, which means 'Man-in-the-place-of-the-King,' and India shall be ruled by the English Parliament in London."

At that time, in A.D. 1858, there was no King of England, but a very wise Queen called Victoria, who was the grandmother of the present King. She became the first Empress of India.

Since A.D. 1858 the English Government has been trying to do a very difficult thing in India, of which I shall tell more in another letter.

P.S.—Why did the Europeans find it easy to do what they wanted to in India, though there were very few Europeans compared to the millions of Indians ?

LETTER NO. XLIII

I DON'T KNOW WHETHER you have noticed in these letters that the really important part of the story of the world and the men in it has been the ideas in men's heads. If one wants to find out why men or National-States (which are only collections of men living together under one Government) have done the surprising things they often have done, one must find out what they were thinking about. If one wants to know what is going to happen in the world—how National-States are going to behave to each other, and so on—one can often make a good guess if one can find out what men are thinking about, and what their ideas are, for you may be quite certain that if a great many people in a democracy kind of National-State get an idea into their heads and think it's a good idea, then sooner or later they will try to make this idea a practical fact. In an autocracy-kind of National-State, where the government is done by one man, as is the case both in Italy and Spain to-day, the interesting thing, of course, is to find out what the ideas are inside the mind of the one man who is doing the ruling.

Supposing that in a certain State a great many men in it do not like the way in which they are being governed. They may think the laws are unfair or the taxes too big, or that the Government is spending the money it collects from the people in the wrong way. The Government may be spending it on the

army, and the people think it ought to be spent on schools, or roads, or hospitals, etc.

What do you suppose is the idea which comes into their heads? Why, of course, they have the idea of altering the Government into one which suits them, and of sending away the men who are governing the State, and who will not do what the people want, and putting men in their places who *will* do what the people want. You will remember that England had hardly begun to become a National-State before the English people started to make arrangements by which everyone in the State should be able to have something to say in the Government of the country. At first only a few people had the right to send men to Parliament to represent them, but as hundreds of years passed by the English people gradually made these arrangements better and better, and a *greater* number of people were given the right to vote. It was not always an easy job. Sometimes the Kings, and sometimes the nobles, and sometimes the rich people thought it would be nicer for them if *they* made all the arrangements for ruling the country, but the ordinary people in England were very obstinate, and little by little they forced or persuaded the Kings and nobles and rich men to let them have a say in the way that the country was to be ruled, what laws were to be made, and what taxes were to be paid, and how the money which was collected should be spent. Now-a-days the arrangements for ruling this country are made by a Parliament which is in two parts. These two parts are called the Lords (who are nobles) and the Commons (who are about 700 men sent to London by the ordinary people to speak for them). If *The Lords* and *The Commons* do not agree *The Commons* generally get the best of the argument in the end,

because it is the 700 men in The House of Commons who have the deciding of what the taxes shall be. The King does not take part in the arguing which goes on in Parliament about the ruling of the State, but he does a lot of useful work in other ways. For one thing, though several of the great nations in the British Empire make their own laws in their own Parliament, they all look on the English King as their King. He is a link between the different parts of the British Empire. He is the Captain of the Team and the Leader of the Side, but when any laws have to be made, men in Parliament make them up, write them out, and the King *always* signs them.

I have explained to you these arrangements for the ruling of England because I want you to understand that if the people of England wish to alter any of the laws they merely let the Government know they want the laws altered and the Government quickly alters them. If it didn't the people of England would say to the Government, "Next time we vote we will not vote to send you people to Parliament; we shall vote only for men who promise to alter the laws in the way that we wish, so you will lose your places in the Government."

I want you to notice that a Government is changed in England without any fighting. It is done quite quietly by people voting. When people vote they just put a X (nothing else) on a piece of paper against the name of the man they want to go to Parliament to represent them.

England was the first nation to start this idea of everyone sharing in the arrangements for governing the country.

This idea is called DEMOCRACY, which is a Greek word meaning "Government - by - the - ordinary -

people." It is perhaps the greatest idea ever thought of by Englishmen, for though the Greeks also thought of an idea something like it in their civilization, the English people who began to have this idea about A.D. 1200 thought of it for themselves.

The French began to become a National-State at about the same time as the English, that is 700 years ago, but in France the arrangements for ruling the country were always made by the King and the rich nobles who owned a great deal of land. The Kings of France and the nobles were selfish and only thought of themselves. They did very little to make the lives of the ordinary people more comfortable; they usually looked upon the ordinary people as if they were animals whose only business was to work and make money for the pleasure of the Kings and nobles. The Kings of France did not believe that the ordinary people of France should have anything to say in the ruling of the French State. One French King called Louis XIV., who was King from 1643 to 1715, once said: "L'Etat c'est moi," which means "I AM THE STATE." In about A.D. 1750 certain clever French thinkers began to write books in which they put forward the idea that it was all wrong that the ordinary people should have no rights. "After all," wrote these thinkers, "we are all Frenchmen; there are many more ordinary people than nobles; the ordinary people, the peasants, and the shopkeepers do all the work . . . the nobles spend all their lives having a good time. If the ordinary people did not pay taxes there would be no money for the French Army and Navy and other parts of the Government. The ordinary people in France have no liberty, the laws are very unfair to them. This is all wrong, and ought to be altered." The ordinary people thought this over, and began to say: "It is all wrong. The

Government of France must be altered. We *must*, we *will*, have a share in the ruling of the State."

The Kings of France and the nobles had become so used to paying no attention to what the ordinary people wanted that when they heard this kind of talk going on they just said: "You'd better behave yourselves, or we'll put you in prison and kill some of you. France belongs to us, and you common people are our servants." "Have you forgotten the Feudal system?" (see Letter 32) and the ordinary people said:

"Feudal system! That was all right six hundred years ago, before people had begun to make National-States, and all over Europe there were nobles fighting each other. In those days we ordinary people had to become the servants of some noble so as to get security, but now we want a say in the making of the laws and the taxes. We are taxed too much. The King and nobles take all this money and spend it on fighting wars and in building palaces for themselves. They have a lovely time; we have hardly enough bread to eat."

The King and the nobles would not give in, and in 1789 the people of France all over the country, but especially in Paris, began a revolt against the Government and the nobles. They attacked a great prison in Paris which belonged to the King, and in which he used to put people who annoyed him, and they pulled the prison down. It was called the Bastille. They cut off the heads of the King and the Queen, and they killed a great many nobles. They then said: "Now that we have got rid of the King and the nobles we are going to have a *Republic-kind* of Government in which every man will be as important as every other man. There will be no King."

But governing a country is not a very easy business. You would not find it easy if you were one of a number of children who, having driven some unkind grown-ups out of the house, suddenly found you had to start housekeeping and ruling the house.

The old way of autocratic government had gone, but the people who had driven out the old Government soon began to quarrel amongst themselves as to what the new Government was to be like. It was at this time that several other Governments in Europe began to make war on France. Amongst these were England, Prussia (a German National-State which had started to become important about A.D. 1700), Holland and Austria. They began to make war on France, because the Kings and Governments of Europe were thoroughly frightened by the French Revolution. In most National-States the ordinary people had not got any more freedom or say in the arrangements for making the laws than the French had been allowed to have. England was better off in this way than most countries, but even here the very poor and humble people were not allowed to send men to speak for them in Parliament. When the French Revolution happened other Governments said to themselves: "My goodness! Unless we invade France and put the old French Government back again, and give those ordinary Frenchmen a terrible punishing for having cut their King's head off, the same thing may happen to us. Our common people may start a rebellion and cut our heads off."

In A.D. 1795 France was in a difficult position. There was much trouble and fighting inside the country over what kind of Government there should be, and several States were making war on France. It was then that a wonderful man

first came into the story of France, of Europe, and of the world.

His name was NAPOLEON BONAPARTE.

P.S.—What is a revolution ? Why did the French revolution start ? When was there a revolution in England ?

LETTER NO. XLIV

N A P O L E O N B O N A P A R T E was born in the Island of Corsica in A.D. 1769, and as soon as he became a young man he joined the French Army. He worked hard at his job of being an Officer, and quickly became a General. In the times of trouble in France after the Revolution, when a crowd of people in Paris were attacking the men who were then ruling France, General Bonaparte saved the Government by ordering his soldiers to shoot the crowd. The Government were so pleased with this young man that they sent him as General over the French Armies which were fighting in Italy against the Austrians. Napoleon won all his battles, and soon showed that he was a very clever soldier. He quickly became one of the most important men in France, and by A.D. 1802 had persuaded the French nation that if they would take him as their ruler he would save France from her enemies and make her the greatest National-State in the world. The French agreed that he should be their ruler, so Napoleon called himself Emperor of the French, and then set about conquering as many National-States as possible. He had made up his mind that all Europe should be one State, and he was to be its ruler. When he had beaten all the European States he had made up his mind that he would send fleets and armies all over the world and add more and more States to his Empire. Perhaps he hoped that one day he might be the Emperor of all the world.

Such were his hopes, and even Alexander the Great in 300 B.C.—that is over two thousand years before Napoleon's time—did not, so far as we can make out, have bigger ideas than had Napoleon.

This big idea of Napoleon's is interesting to us, because the chief reason which prevented him carrying it out was that the English people did not at all like the idea of a French King being ruler of all Europe, let alone of all the world.

The English Government said to Napoleon : " As long as you go on with this idea of making Europe into one State ruled by you we shall go on fighting against you. We shall fight your navy with our navy, and we shall send armies and money to Europe to help the different States whom you are attacking."

Napoleon was not the kind of man to give up an idea once he had made up his mind about it, and he said to the English Government : " You English cannot fight ! You are a lot of shopkeepers ! You are only interested in trading all over the world in places like Canada and India, which really ought to belong to France. You think you are safe because you live on an Island ! I'll show you ! I'll send an army across the sea and invade England and conquer it, just as that Frenchman William did in A.D. 1066. Then England and all your Empire across the seas will belong to my Empire."

And the English said : " Come and try ! We've got a very good navy which has been a navy for 400 years ; we beat the Spanish and the Portuguese at sea fighting between A.D. 1500-1600, and we beat the Dutch between A.D. 1600-1700, and we beat the French between A.D. 1700-1800, and you've got to win a battle at sea before it will be safe for your army to cross the sea and invade England."

This tremendous war between France under

Napoleon and England went on for 20 years. Napoleon was wonderfully clever in Europe; he won nearly all his battles, and at one time most of the States in Europe owned themselves beaten by Napoleon and his French Armies. But the Germans and the Spaniards and other States whose armies he had beaten were always ready to start fighting him and his French armies again whenever they had the chance, whilst the English Government did all it could to help and encourage Napoleon's enemies. Napoleon tried very hard to beat the Russians, who had become a National-State about A.D. 1700. He took one great French army into Russia, and whilst he was there the very cold Russian winter began. Napoleon captured Moscow, the Russian capital, but the Russians set fire to their town as they left it, which prevented Napoleon's army from living there during the winter. Napoleon could not make the Russian army fight him, and as Moscow was burnt and he had no food for his army he had to begin to march back for France through the deep snow. His soldiers had a terrible time in the cold, many were frozen to death, and very few of the great army ever reached their homes in France.

But if he generally managed to get his own way on land in Europe (except in Russia), he simply could not beat the English at sea. Napoleon was always complaining that his Admirals could not beat the Chief English Admiral, who was called NELSON.

"Don't you see, you idiots!" said Napoleon to his Admirals, "that until you beat the English Navy at sea and sink all their ships I can't send an army to England? If only I could beat England my great idea would come true. As long as England stays unbeaten all these States in Europe

which I have beaten are only waiting for a good chance to attack me. You *must* beat the English Navy. England is my worst enemy, she gets in the way of all my great plans."

Several battles were fought between the French and the English Navies, in all of which the French, though they fought bravely, were beaten by the English. The last and most famous of these sea-fights took place in 1805, and is called the Battle of Trafalgar. The English quite smashed up the French and Spanish ships in this battle, but Nelson, the great English Admiral, was killed in the battle. After this sea-fight Napoleon gave up trying to beat the English in sea-battles, and sent a great many small ships to sea to attack the English trade ships. The Spanish Fleet was in the battle of Trafalgar because Napoleon had conquered the Spanish State, and was making it fight on his side against England.

Besides being a great General, Napoleon was also a very clever ruler. He knew that if he was to get the French people to give him men and money for the armies and fleets he needed that he must govern the French State properly, so that the French people would say, "What a good Government this is." Napoleon made very good laws, and kept very good order in France.

This great war went on for 20 years, and still Napoleon could not beat England, nor would the English stop the war whilst Napoleon was ruler of the French. Napoleon began to say to the French that if they would believe in him for one more year and go on fighting he would make all his enemies ask for peace, and France would be rich and strong and a great State.

By 1813 the French were getting tired of Napoleon and his terrible wars, for which he kept asking the

people for more and more men for his armies. The Prussians, the Russians, and the Austrians, seeing that Napoleon was having trouble in France, had the courage to make new armies and march to invade France.

At a place called Leipzig, Napoleon lost his first great battle, and his enemies were able to march on to Paris, whilst an English army marched into the South of France. This army had been helping the Spaniards to fight the French armies of one of Napoleon's brothers whom Napoleon had made King of Spain. It was one of Napoleon's habits to make his rather stupid brothers Kings of the States he conquered. When Paris was captured Napoleon gave up the fight, and was sent by the Governments of the States who were his enemies to live in a small Island called Elba, which is near Italy. One day, after he had been there for about a year, he escaped to France and easily drove out an old man whom Napoleon's enemies had made King of France. The European States who had been fighting Napoleon for so long said: "Good gracious! This dreadful man has become ruler of France again. If we don't squash him at once we shall have to fight him for ~~another~~ 20 years." They quickly sent armies against the French army Napoleon had managed to get together, and all men in Europe waited anxiously to see what would happen. Napoleon was beaten by the English and Prussian armies at a battle which was fought in Belgium, near a village called Waterloo. The name of the English General who won this battle was Wellington. For the second time Napoleon had to give in to his enemies, and this time the Governments of the European States decided to send him far away from the Europe where he had given them so much trouble for 20

years. He was sent to a small Island called St. Helena, which belonged to England, and there, like an eagle in a cage, he died in A.D. 1821.

He was certainly a wonderful soldier and a most extraordinary and very clever man, but he was very selfish, he was sometimes cruel, and the awful wars which lasted 20 years and caused the deaths of many soldiers and sailors, only happened because this man Napoleon wanted to rule over a French Empire which should have under its Government many States who were determined to remain independent.

P.S.—What beat Napoleon in the end ?

LETTER NO. XLV

THE 20 YEARS OF WAR between most of the States of Europe against the French State led by Napoleon ended in 1815. During those war years, England was a State which Napoleon never managed to beat, and in the end it was the English people who beat Napoleon and upset all his great plans. 1815 was only 113 years ago, and very likely your great-grandfather fought in those wars. Europe was tired of war, worn out, longing for peace. Men all over Europe were talking about the ideas of the French Revolution which had turned out the old French Government and made France the enemy of every other State. In several of the States which had fought France the ordinary people started revolutions against their Kings and nobles, and said, "We also want a share in the Government." Even in England, where many of the people had been accustomed through Parliament for hundreds of years to having some share in the Government of the State, there were many people who had not got the right to vote for a representative in Parliament. These people—about 1830—began to hold meetings all over England at which they said that they thought they should have a vote. At one time it looked as if there might be a revolution in England, but when the Government saw that these people had made up their minds to have votes it very wisely made a law in 1832 which gave these people the right to vote. By degrees since that date more and

more people in England have been given the right to share in the Government by voting. For many years ladies were not allowed to vote, but in 1917 (11 years ago) all ladies in the English State over 30 years old were given votes, and now-a-days ladies are also allowed *to be voted for*, and to sit in the House of Commons and help make the laws. For many years men objected to ladies having a vote because they thought that men were more sensible than ladies. This is one of the most ridiculous ideas men have ever had, and if you are a boy remember that some of the most famous men in the story of the world would not have done the great things they did do if it had not been for the way their mothers brought them up and the help their wives gave them.

When the Napoleon wars were over, and this extraordinary man was safely shut up in the island of St. Helena, the Governments of the States of Europe met at Vienna in order to decide what should happen next. They decided that with Napoleon out of the way there was no reason why anything should happen, and that the best thing would be to pretend that the French Revolution and the Napoleon wars had been nasty dreams, and had made no difference to men's ideas about how they should be ruled.

This was absurd, as the Governments of the various States soon began to find out. The French Revolution ideas, one of which was that every man was as good as every other man, and that everyone had a right to a share in the ruling of his State, had been talked about by thousands of men in many States who were being ruled by Kings and nobles. In every State in Europe there were many men who felt that a new chapter in the story of Europe was going to begin, and that it would be a very different

story from that of the past. These men felt that the days when States and the nations who made up the States were ruled by Kings and nobles as if they belonged to them, must come to an end. I told you in Letter 37 that between A.D. 1200–1500 there was what is called the Renaissance, which was when clever men began to take an interest in the Arts and Sciences. After the Napoleon wars there was a general wakening up of the minds of the ordinary people in every State who began to take an interest in having a share in the Government of the State. Both the German and the Italian nations began to try to come together each into one National-State, though it was not until about 1870 that they succeeded in doing this. In South America there were many Spaniards and Portuguese, who were ruled by the Spanish and Portuguese Governments. These people in South America decided to rule themselves, and made new National-States. BRAZIL, the ARGENTINE, and CHILE are three of these States. You will find others on a map. They are all Republics, and have Presidents and not Kings to rule them. It was also at this time that BELGIUM became a National-State.

There was also another very important happening which took place after the Napoleon wars, and which helped to make men feel that everything was changing and that life in the world was going to be very different from what it had been.

If you look back at the story of Europe you will see that you can divide it into parts. Here is a list of some of them :—

The Roman Empire Time.

The Dark Ages after the Barbarians had smashed Rome.

The Renaissance—Feudalism—The Crusades.

Popes and Holy Roman Emperors.

The Reformation.

The fight for Empires across the Seas by Spain, Portugal, Holland, France, England.

The French Revolution.

Napoleon Wars.

I will now add one more title to that list and call it MACHINERY.

It was at the end of the Napoleon wars that European men began to make use of machinery in their lives. They began with steam engines, and between 1815 and to-day (1928) they have been inventing and using more machinery each year. Steam engines, electric engines, and petrol engines. Now-a-days nearly everything you use in your life, the plate you eat off, the knife you eat with, the boots you wear, the carpet you walk on, the toy you play with, the bed you sleep in, and so on and so on, are made by machinery instead of by men working slowly with tools in their hands.

For the last 100 years the Western men—that is the men of Europe and the Americas, particularly North America—have been making a great and extraordinary discovery in Science. They have been discovering the why and the wherefore of the laws of nature, of God's arrangements for the working of the world. They have discovered that if coal is dug out of the ground and burnt underneath a boiler full of water, steam comes out of the water and the steam can be made to work an engine. They have discovered how to make and use electricity ; how to use wireless ; how to make motor-cars and aeroplanes ; and ships of iron with engines in them which drive them across the Atlantic Ocean in six days instead of the three months Columbus took in his little sailing ship in 1492.

One can imagine that for thousands of years, up to about 1815, men all over the world were playing blind man's buff with Science. Their eyes were bandaged. They could not see the wonderful forces which were in the world waiting to be used by men if only men would THINK and try out ideas. Once or twice in the story of the world men did try and find out something about Science. The Greeks tried very hard, and we may imagine they were able, as it were, to peep below the bandage, but they did not discover very much in Science. The really important thing the Greeks discovered was that the answer to any difficult question can be found out by men if they THINK and try out ideas.

The Romans also tried a little, but got no further than the Greeks had got. Nearly 1,000 years later, the waking up of Europe, or Renaissance as it is called, took place, and European men began to study Science, and they slowly got rid of the bandages which were hiding the truth from their eyes.

Leonardo da Vinci, Copernicus, Galileo, Newton, four men who lived between 1450 and 1727, were Scientists who made marvellous discoveries which prepared people's minds for the many great inventions which came afterwards.

Between 1815 and to-day Western men have been tearing away the bandages from their eyes at a great rate, and I could fill books telling you of all the wonderful inventions that have been made during the last 100 years. But remember that, though we think we are tremendously clever now-a-days, and we may laugh at the men of 200 and more years ago, and wonder how they lived without all the things we are accustomed to have, it is *quite certain* that for every one marvellous thing we have discovered, there are thousands of even more marvellous

facts to be found out by the men who will take our places in the world when we die. We think we are very civilized, but, to give you one example of how men have still got a lot to learn, we have not yet found out how the National-States are to live together on the earth without having wars when they disagree with each other.

There is something else I want you to remember. It is of no use having all these wonderful inventions which the men before our time never had unless we use the inventions so as to make the world a happier and better place to live in.

I sometimes think that men have become so excited with all the machinery and clever inventions that have been made during the last 100 years that they have forgotten that all these discoveries are not of much use unless they make it possible for men to live happier and better lives. With all these wonderful new machines and inventions everyone ought to be living in good houses, and no one ought to be very poor ; everyone should have time to learn how to enjoy the arts, but I'm afraid a lot of people still have to live rather miserable lives, and that numbers of poor children in towns hardly have any fun in life at all.

P.S.—Why do a lot of people still have to live rather miserable lives ? If machinery can make things so quickly and cheaply why are there many poor people in England ?

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LETTER NO. XLVI

IN THE LAST LETTER I told you a little about the extraordinary way in which during the last 100 years Western men have been making a tremendous number of discoveries in science. One result of these discoveries has been that communications (see Letter 16) all over the world have become better. Not only have Western men invented machines which allow them to travel quickly all over the world by land, sea, and air, but they have also invented the telegraph and wireless, which allow them to send ideas quickly from one place to another.

You will remember that in Letter No. 38 I told you that one result of the Renaissance was that Western men began to make journeys by sea and explore the world.

The invention of machinery after the Napoleon wars quite changed the habits of the men of Western Europe. In England, in France, in Belgium, and in Germany, factories were built. Factories are large buildings full of machinery for making such things as boots, clothes, pins, aeroplanes, motor-cars, plates, lamps, toys or any of the thousands and thousands of things we use every day. England became very specially a manufacturing or factory country, because there is a lot of coal in England, and coal is needed to make the steam which drives the machinery in factories. If you owned a factory you would be interested in two things which are called "Raw

materials ” and “ Markets.” Raw materials are stuffs which go to the factory to be made by machinery into whatever article the factory makes. If you had a factory that made motor-car tyres you would have to buy rubber for your factory ; if you made clothes you would have to buy cotton and wool. These would be the raw materials for your factory.

You would not, of course, be making motor-tyres or clothes for the fun of seeing a piece of cotton or rubber go into a machine at one end and come out a shirt or a motor-tyre at the other end. You would be making these goods in order to sell them to people all over the world. You would try and find a “ market,” as it is called, for whatever articles were made in your factory.

For these two reasons, in order to get “ raw materials ” and “ markets,” Western men in the factory countries during the last 100 years have taken a great interest in all parts of the world. Up to about 1860 most of Africa was quite unknown to European men. It was lived in by simple uncivilized black men who had never heard of machinery or of Western men.

By 1900 men from the European States, especially from England and France, had explored all Africa and found that it was full of raw materials, and the land in Africa was divided up amongst the European States who squabbled amongst themselves as to which parts each was to have for its share or colony. The black men did not have any say as to which State their land and themselves were to belong to. South Africa was first explored and lived in by the Dutch and the English. These two races quarrelled and fought against each other, but at last they made friends and they are now one National-State inside the British Empire. The people in this State, like

those in Canada, New Zealand, Australia, and the other self-ruling States in the British Empire, make their own laws, but look on the King of England as their King. Not only have the Western men explored and divided up Africa during the last 100 years, but they have also had a great deal to do with the Eastern men in India, China, and Japan during the same time. This coming together of Western men with their ways of thinking and living, and Eastern men with their civilization, with its queer mixture of ideas thought of by the Greeks, of ideas in the Christian religion, and of ideas about science and machinery, is so tremendously important a part of the story of the world that it needs a letter to itself.

For the first time in the long, long story of the world and the men in it, the Western-thinking men and the Eastern-thinking men are finding out that ALL MEN are living on the same big ball of earth and water which spins round like a top once in a day, and also moves round the sun, once in a year, and which we call THE WORLD. They are also finding out that what the *Western men* think and do *must matter* to the *Eastern men*, and that what the *Eastern men* think and do *must matter* to the *Western men*.

This discovery that we are all neighbours, that it does matter to us Western people what the Eastern people do, has happened a short time ago, and Eastern and Western men, and the States they each live in, are trying to find out at the present time what arrangements should be made to prevent quarrelling between the Eastern and Western peoples. Each of these peoples have such very different ideas about civilization and what is the right-way-of-living that it is very easy for a quarrel to start between the Western and Eastern people. There is only one

way of avoiding this, and that is to remember that one should behave towards other people as one would like them to behave towards oneself. Do you know who said this ? It was one of the sayings of Jesus.

P.S.—What are “ markets ” and “ raw materials ” ?

LETTER NO. XLVII

YOU MAY REMEMBER that in Letter No. 14 I explained to you that the Eastern men in the world have invented a way of living and of thinking of their own which is different from the Western way.

It is in India, China and Japan that most of the Eastern men live, and it was in these lands that the Western men found Eastern civilization and religions when they began to explore the world for trade after the Renaissance in Europe about A.D. 1500.

I have told you in Letter No. 42 that the English Western men fought the French in order to decide which Western State should trade and have most to say in the affairs of India, and that little by little the English merchants found themselves ruling India and keeping order amongst the many little States in India. In 1858 the English Government decided that India must be ruled by the English Parliament, and that India should become a nation inside the British Empire. The English in India have done a great deal of good in the country. They have arranged for schools, they have made good laws, they have prevented the millions of Indians who believe in the Mohammedan religion from fighting with the millions of Indians who believe in another religion called Hinduism. The English have made railways and roads, they have fought wars to protect India from other States, and they have taken a lot of trouble to teach the Indians the Western way of thinking and living. The Indian people have been

saying to the English people since about 1880: "We quite agree that you have done a lot for our country. But how would you like it if England was ruled by an Indian Government living in India? We do not think that all your Western ideas are good ones, but there is one idea of yours we like, and it is that idea and arrangement you have had in England for many hundreds of years and which you call a Parliament. That arrangement you've got for allowing everybody in England to have something to say in the making of the laws and the ruling of the country. Why shouldn't we Indians have a Parliament and rule ourselves?" The English Government has been replying: "You are right. You ought to be allowed to govern yourselves. But you forget that not so long ago you were fighting each other, and we can tell you that it's not so easy to govern yourselves in this Western way as you may think." If it was not for the English soldiers in India the Moham-medan-believing Indians and the Hindu-believing Indians would start fighting each other to-morrow. Again, why are Indians divided up into "castes," who will have nothing to do with each other? We English know very well that many millions of Indians of the poorer people are called "untouchables" by the other Indians, who treat them as if they were dogs or even worse, and if the English left India what would happen to these poor people? In England we have poor people and rich people, but do you think any Englishman ever calls another Englishman an "untouchable," and refuses to go near him, or speak to him, or even treat him as if he were not a human being? These are some of the things you ought to put right before you fuss about ruling yourselves. "You Eastern people have never had this idea of Parliament; it's a Western idea, and

strange to your way of thinking. The South African people, the Australians, the New Zealanders, the Canadians are Western men, and they understand this idea and have become nations who rule themselves and belong to the collection of nations and peoples which is called the British Empire. We hope that you Indian people will learn to rule yourselves, make your own laws, and become a nation, but it will take time. To begin with we are going to let you have a Parliament and rule yourselves in some things, and see whether you do it well. If you make a good job of this we will gradually allow your Parliament to make all the laws for India."

This experiment in India is going on at the present time, and the Indian people are gradually becoming a nation which rules itself, inside the British Empire. Perhaps in 50 or 100 years' time the Indians will be a nation, and then the Indian Parliament will make all the laws for India. This making of the Indian nation has been the result of Western men (the English in this case) bringing their civilization to India.

I must now tell you what happened when the Europeans began to arrive further East in China and Japan. The Chinese people wandered from the middle of Asia into what we now call China, about five thousand years before Jesus was born. From this time until about A.D. 1800, that is for about five thousand years, the Chinese lived, as it were, in a world of their own. They knew practically nothing of the great Empires and States which rose and fell in the Middle East and the West, and Emperors, Kings and peoples of these Empires and States knew very little about the Chinese.

During these 5,500 years the Chinese were sometimes divided up into a great many small States

under Kings who fought each other, and sometimes one of the Kings managed to become ruler of all China and the Chinese. When this happened China was one State or Empire.

During these 5,000 years the Chinese gradually built up a civilization of their own. They invented a very curious kind of writing in which they make pictures of ideas. They practised the Arts and painted very lovely pictures, and made some of the most beautiful china that has ever been made by man, and great Chinese thinkers thought out the answers to the difficult questions of life just as the Greeks had done. They did not get the same answer as the Greeks, because they thought of the business of life from the Eastern point of view. I can only give you a very rough notion of the kind of ideas about life which the Chinese thinkers believed to be good, but it is important that you should understand that the Chinese, unlike the Greeks, did not become interested in science. The Chinese invented and used many useful things, such as paper, and probably printing, but all the great scientific discoveries in astronomy, chemistry, medicine, and so on have been made by the Western men. Western men have always been interested in what they call "Progress." If a Western man invents something or thinks of an idea he is never happy until he has made it better. The Chinese have always been rather inclined to say: "Why bother to make things better? Why do you Western people always fuss about this 'Progress'? Do you think people are really happier if they are always worrying about making things better? Why do you get so excited about all this machinery of yours? We have lived for thousands of years without machinery. Of course, we Chinese know that you

Western people can send an idea across the world in a few seconds by the telegraph, you can fly through the sky in your aeroplanes, you have great armies and navies with marvellous guns, and you have huge towns with 'buses and trams all driven by machinery ; in fact, you are very extraordinary people, and we know that you think that we Chinese are stick-in-the-muds and slow-coaches, but, as a matter of fact, we think you are rather stupid in some ways. You are always having great wars and killing each other. The fact is, you Westerners think that you ought to rule the world, and that because your civilization is very strong with its armies and navies you can make an Eastern people such as we Chinese obey your orders. Don't forget, you stuck-up Western people, that there are just as many Chinese in China as there are men in the whole of Europe, and that when the men in Europe were mostly living as savages with stone tools we Chinese were already civilized."

I have tried to tell you in these few lines what a very clever Chinaman once said to me as I sat in his house in China, because I want you to be quite clear in your mind that the ideas of our Western civilization are not the only civilization ideas in the world. Some of our ideas are certainly better than the Chinese ones, but others are not so good as theirs.

P.S.—Why should not the English rulers and soldiers leave India to-morrow and let the Indians do what they liked in India ? What do you think would happen in India ?

LETTER NO. XLVIII

THE EUROPEANS BEGAN to come to China and Japan about A.D. 1550, and for 250 years the Chinese allowed "the savages," as they called the Europeans, to do a little business in China at a town called Canton.

After the Napoleon wars, when the European nations had begun to use machinery a great deal and were looking for "raw materials" and "markets" all over the world, a great many Europeans and especially the English began to come to China to sell and buy goods. Naturally the Europeans who came to China brought with them all the ideas of the Western civilization. One of these was the Nationality idea. The Europeans supposed that everyone who was at all civilized in the world belonged to a National-State. That the State had a Government whose laws were obeyed by everyone in the nation, and that the State had an army and navy which fought for the National-State in the time of war.

Now it so happened that this Nationality idea had never occurred to the Chinese. The Chinese had a certain kind of Government which was a very good one in many ways. I have not got space in which to tell you how it worked, but I can tell you what its one big fault was. It was a kind of Government which had no arrangement for having any dealings with other governments, simply because for hundreds of years the Chinese had always supposed that they

were the only civilized people in the world. They never imagined there were any other States in the world which could matter to the Chinese, just as the Western States never imagined that they would have to have anything much to do with the Chinese.

I will explain this in another way, because I very much want you to understand this rather difficult bit in the story of the world.

So far as we know there are no men in the moon, but supposing that we suddenly saw through telescopes a message written on the moon saying: "Hullo, Earth! The Government of the Moon would like to send messages to you. Make a signal on the Earth to show that you understand us." Of course, there would be tremendous excitement on earth, and everyone would say, "We must send a message back at once." But I can imagine a great deal of squabbling on earth between the States as to which State should make the signal, because there is not one Government on earth which can make arrangements for all the men on earth when it comes to dealing with governments outside this earth. Why is this? Simply we don't believe there are any governments outside this earth, and so we don't see any object in making arrangements to deal with things we don't believe in.

For the same reason the Chinese had never believed they would have to have anything to do with the governments of other nations, so they had no arrangements for dealing with foreign nations. You may now be able to see how awkward it was for both the Chinese and the European States when the Europeans came East about A.D. 1830.

Between 1830 and 1911 the Chinese tried to keep the Europeans and their ideas out of China. Several

wars took place between the Chinese and the Europeans, but the Chinese were always beaten quite easily, and little by little the Europeans became able to do very much as they pleased in China.

At last a few of the Chinese who had been to Europe and learnt about Western ideas came back to China and said: "We must alter our ideas and our way of government. It's no use pretending we can keep the Europeans and their ideas out of China. We can't. Their armies and navies are much too strong for us. Unless we are very careful we shall find ourselves being ruled by the Europeans. We must copy this national idea of the Europeans, and become a National-State in the same kind of way that the Europeans have done." The Government in China said: "No! We will go on just as we have been going on, and have nothing to do with these Europeans."

"Very well," said the Chinese who had been to Europe, "we will start a revolution as the French did in 1791 and change the Government." They did this, and the whole of China at once got into a very muddled way, because although the revolutionaries had done away with the old Chinese ideas of government, they found that no one in China would agree as to what the new Government should be like. At the present time the Chinese are still squabbling and fighting as to what kind of Government China is to have. There is only one thing the Chinese are all agreed about, and that is that they don't want the Western men to interfere in China. The Europeans, and especially the English, keep on explaining to the Chinese that they haven't the least wish to rule China, that they have given up any ideas which they may once have had of doing that; they only want to buy and sell and do business in China, so will the

Chinese kindly arrange for a Chinese Government with which the governments of the Western men can talk things over.

One day, perhaps in about 20 years' time, there will be one Government in China and China will then begin to become a great National-State. I shouldn't be surprised if China was to become one of the most important States in the world.

The story of Japan is different from that of China, because although, like the Chinese, they had lived in a world of their own, in their case up to about A.D. 1850, they were clever enough to see very quickly that it was no use trying to refuse to have anything to do with Western men and their civilization.

"Very well," said the rulers of Japan, "we don't want to be ruled by one of these Western States, we'll copy them in everything and become a Western kind of State ourselves. We'll copy the Western armies and navies, and then the European States and the United States of America won't try and bully us." The Japanese set to work to try to learn the ideas and inventions of Western civilization. In 1895 they fought and won a war with China, and took bits of China into the Japanese Empire. This very much upset the Chinese, and was one of the reasons why the Chinese who had been to Europe felt that China must copy Japan and change the Chinese Government and make China a Western-kind of State.

By 1905—that is in 50 years—the Japanese had learnt their lesson so well that they fought a war with Russia and won it.

This astonished everyone. People said: "Good heavens! An Eastern State has beaten an important Western State! Who'd have thought it?"

The Japanese said: "Make no mistake, you

Western people. We have copied your civilization, we know all your ideas, and we are now as strong and important in the world as you are. We have a strong navy and army, so just behave politely to us."

P.S.—Why did the Chinese Government have no arrangements for dealing with other States?

LETTER NO. XLIX

WE ARE NOW GETTING near the end of these letters, and we have got to a time in the story of the world just before the beginning of your life. I am sorry to say that I have yet to tell you about perhaps the saddest happening in the whole story of the world ; it is called the Great War, and it started in Europe in 1914.

In those days the big National-States in Europe were :

Russia.—Russia was ruled by an Emperor and a few nobles. The common people had nothing to say in the Government, and were not at all happy or pleased with the way Russia was governed. They kept on trying to have a revolution. Russia was not a factory country, but grew a lot of corn and wood which it sold to other nations.

Germany.—Was a rich, strong, large State in the middle of Europe. It had become a State in A.D. 1870, only 44 years before. The German Army was the greatest army in the world, and their navy was also very strong. Germany was ruled by an Emperor called William II. and a Parliament. The German Parliament in A.D. 1914 did not have much to say in the ruling of the country. The Generals of the German Army were important people in Germany, and had a great deal to do with the ruling of the State. The Germans were very hard-working, very obedient to their Government, interested in the Arts, especially Music, and Science, and in every

way one of the most important States in Europe. It was a sea-trading and factory country.

France.—Was also a great State in Europe, and the French Government, which was of the Parliamentary kind, ruled from Paris over a large French Empire over the seas. Most of this Empire was in Africa. The French people were very interested in the Arts and Sciences. France was a sea-trading and factory country.

Great Britain (Mother-country of the British Empire).—Was a very great sea-trading and factory country. The British people did business all over the world. Half the trading ships in the world belonged to Great Britain; she was the Mother-country of the British Empire across the seas. The British Empire was made up of many lands and peoples. Some of the parts of the Empire were themselves nations, such as Canada, Newfoundland, South Africa, Australia, and New Zealand, in which the people had their own Parliament and Government copied from the arrangement which had gradually grown up at London in the Mother-country of England. Other parts of the Empire such as India, Rhodesia, Malta, Jamaica (there were and are many other parts), were ruled from London in some ways and ruled themselves in others. Although there were some parts of the British Empire which were not satisfied with the arrangements by which they were ruled, such as Ireland, on the whole the Empire was peaceful, well governed, and certainly the largest collection of peoples who had ever been joined together in one Empire since men had first started Empires in Egypt and Iraq thousands of years before Jesus was born. The Irish people objected to being ruled from London, and said they wanted a Parliament of their own. They have now got what they

wanted, and to-day Ireland is a self-ruling nation called the Irish Free State, inside the British Empire. In one important way the British Empire has always been quite different from all earlier Empires. The different parts of the Empires of the past were held together because they had been conquered by one State, and were frightened to disobey the orders of the Government of that State. The parts of the British Empire stay together because they are all friends, and not because they are frightened of England. If Canada wished to leave the Empire to-morrow, England could not and would not try to stop her leaving, but the Canadians would not think of doing such a thing. They feel that the British Empire belongs to them as much as it does to England and South Africa or Australia or New Zealand or any other part of the Empire.

The British Empire in A.D. 1914 had a small Army but a large Navy, most of which had been built and paid for by the English people. Since most of the parts of the British Empire are separated from each other by the sea the British peoples have always been careful to keep a strong navy so that an enemy cannot come along and interrupt the sea communications of the Empire. The British peoples understand what Sea-power has meant to them in the story of the world.

Austria-Hungary.—This State was made up of a mixture of several peoples who did not get on very well with one another. Its Government was rather inclined to do what the German Government wished. This State came to an end as a result of the Great War.

The Balkans (look at a map).—In this part of Europe there was a number of small National-States who, until they had become independent, had for

many years been ruled by the Islam*-believing Turks, who had conquered this corner of Europe when they beat the Eastern Roman Empire in A.D. 1492 (see Letter No. 36). These Balkan States were very quarrelsome, and were always having wars with each other. They became independent States by fighting the Turks about 1870.

The Turks.—The Turks, who were an Asiatic and Islam-believing people, who invaded Europe about A.D. 1500, and ended the Eastern half of the Roman Empire by capturing Constantinople, ruled for many years over the Europeans who lived in the Balkans. By A.D. 1914 the Turks only ruled a small corner of Europe, but they still ruled over the Middle East (except Egypt) and did it very badly. For reasons which I have not room to tell you here, England ruled over Egypt.

There were also in Europe at this time the Spanish, the Portuguese, the Italian, the Belgian, the Swiss, the Dutch, the Danish, the Swedish, and the Norwegian National-States, as well as several others; all these European States lived according to the ideas of Western civilization. Each had its own Government, its own army, and a navy if it was near the sea. Each State had its own kind of money, most of them had their own language, and they were nearly all extremely jealous of each other.

The Germans had a grievance.

They wanted to have an Empire over the seas, like the French and British Empires, but by A.D. 1890, when Germany had begun to settle down as a National-State, they found that the older States, especially France and England, already owned all the best parts of the world lived in by uncivilized

* Islam—the religion begun by Mohammed, also called Mohammedanism.

people who could not prevent Western peoples from coming to rule over them. The Germans felt that this was unfair.

The French hated the Germans, because the Germans had beaten them in a war which was fought in A.D. 1870, and at the end of this war the Germans had made the French give them a part of France. The French longed to beat the Germans in another war and get back this piece of France.

The Austro-Hungarian Government wanted to rule several of the small nations in the Balkans, and make them join up with the Austro-Hungarian State.

There were many more of these hatreds and quarrels between the National-States in Europe in A.D. 1914.

The European States were tremendously polite to each other, and kept on saying: "Of course, it would be terrible if we had a war." The Government of every State kept on saying: "Of course, we should never dream of attacking any other State with our army or navy. We only keep an army or navy in case anyone attacks us." But in their heart of hearts most of the people who ruled the States were longing to have a chance to take land from another State or get the better of it in some way or other.

It was in the summer of 1914, when everyone all over Europe who could spare the time was holiday-making, that the Austro-Hungarian Government had a quarrel with the Government of one of the small Balkan States called Serbia. The Austro-Hungarian Government began to try to bully Serbia. Russia said to the Austro-Hungarian Government: "If you attack Serbia, we will attack you." Germany said to Russia: "We are Austria's friend and will fight with Austria against you."

France said to Germany: "If you fight Russia, we will fight you, for France is Russia's friend."

The British Government tried to make all the Governments talk things over quietly, but by this time everyone was excited, and no one would listen to the British Government. The Germans said to the Belgians: "We are going to attack France, and to reach France our armies will have to march through your country." The Belgians said to the British Government: "We are only a small State, our army is small, we cannot stop the Germans who have such a big army. The British Empire is great and strong, come and help us."

The British Government thought things over, and the British Parliament talked about what the British Empire should do. In the meanwhile Russia and Germany and Austria had begun to fight. Then news came to London that German armies were beginning to march through Belgium to attack France.

"Stop!" said the British Government. "No!" said the German Government. "We cannot stop. Russia is attacking us on one side, and we must, to save ourselves, beat the French, who are Russia's friend, and then turn round and beat the Russians."

"Very well," said the British Government, "we must go to war with Germany. If we do not show the people of the world that a strong State cannot march its army through the lands of a weak State without being punished for doing such a wicked thing, other States will soon copy Germany's bad example. We must go to war with Germany, and beat her to make her see that she has done wrong."

All the parts of the British Empire at once sent messages to England saying that they would send men and money to help the Mother-country in her war.

Before the end of A.D. 1914, France and Russia and the British Empire were fighting Germany, Austria-Hungary, and Turkey.

The Great War or world-wide war had begun. It was the most tremendous and awful war that the nations have ever fought, and it lasted for four years.

P.S.—Why did the British Empire make war on Germany? Do you think the war could have been prevented? How would you have tried to prevent it starting, if you had been one of the men in the British Government?

LETTER NO. L

THE GREAT WAR STARTED in August, A.D. 1914, and ended in November, A.D. 1918. Once a year, on November 11th, everyone in England stands quite still for two minutes. We do this so as to think of the thousands of men who died in battles all over the world fighting for the British Empire.

They died to prevent the Germans conquering the British Empire and becoming the masters of all the world. The English people will never allow any one State to become rulers of all the world. Napoleon tried to make the French the rulers of the world. The English fought him until they beat him. Between A.D. 1914-1918 they fought the Germans for the same reason.

When one stands quite still at 11 a.m. on November 11th each year and thinks about the war, it is not the bad idea after one has thought about our own men to have one or two other thoughts. One might remember the hundreds of thousands of men of other nations who died in the war. Many of these were then our enemies, but one must remember that though *we* thought they were fighting on the wrong side, they were fighting and died for what *they* believed to be right. One might also remember that the best way of preventing such a terrible war between the National-States ever happening again is for everyone to decide that they will not allow it to happen again. Wars begin in peoples' hearts.

I am not going to try to tell you much about what happened in the Great War, because you will be able to read any number of books about it when you grow up, and also because it happened such a short time ago that people are still arguing about the truth of it. I will just give you a few snapshots in words about this Great War. The German Armies rushed into France in A.D. 1914 and nearly beat the French Army. Helped by the British Army the French managed to stop the Germans from reaching Paris, but could not drive them out of France. During four years huge armies, the French and British Empire armies on one side, and the German army on the other, fought battle after battle. Neither side could beat the other. Hundreds of thousands of men were killed on both sides. The battle line stretched from the North Sea to Switzerland. Great trenches were dug. Thousands of great guns on either side shot millions and millions of huge bursting shells at the enemy battle line. The countryside became like a desert, and no grass or trees could grow between the armies. The ground between the battle lines was covered with dead men. In the air over the battlefields aeroplanes fought, and the losers crashed to the earth in flames. As the thousands of men were killed, fresh men from Germany, France, and from the nations of the British Empire came to take their places. Behind the battle lines were great hospitals full of wounded men who were being made well as quickly as possible so as to be able to fight again. In France, Germany and England most factories which made useful things for people in peace time had to stop this work and make guns, shells, and hundreds of different things called munitions which were needed by the armies for fighting. As most of the men were in the

armies the women of France, Germany, and England went and worked the machines in the factories.

The Germans quickly saw that of all their enemies the British Empire was the most dangerous and determined. The British armies were becoming larger as the war went on, and the British Empire was able to help France and Russia with money.

The Germans also saw that as Great Britain, the principal part of the British Empire, was an Island, it might be possible to make the British give up the war if ships could be prevented from reaching Great Britain. All the food for the British people, and all the raw material for the guns and shells which were made in Great Britain for the armies, had to reach England in ships. The Germans could not send out their battleships and cruisers to attack the British trade ships because the British Navy was waiting in the North Sea to fight the German Fleet, and was a good deal stronger than the German Navy. So the Germans built a great many submarines. These are ships which can go under the sea. The German submarines began to attack British trade ships and sank so many of them that at one time in A.D. 1917 there was hardly enough food in Great Britain to go round. It began to look as if the British had lost Sea-power to the Germans, and would have to give in to Germany. Luckily the British Navy managed to find out ways of catching the submarines.

In A.D. 1917 the Russians gave in. They had been fighting the Austrians and the Germans. The trouble in Russia was that the Russian people did not like their Government, and did not see why they should go on fighting in a war with a Government over them which they hated, and which was in many ways a bad one. There was a terrible revolution in Russia, rather like the revolution which had taken place in

France in A.D. 1791. There was a great deal of fighting inside Russia between Russians who believed in the old kind of Government and those who hated it. In the end the revolutionaries beat the other people, and began a new kind of Government in Russia. This new Government is called COMMUNISM, and is still ruling Russia, and has quite different ideas from those of any other Government in the world. It is not all friendly with the Governments of other nations, nor do other Governments like this new Russian Government.

The fact that the great Russian nation had given up the war was naturally very encouraging to Germany and her friends, but in the same year a very good thing happened for "The Allies," as all the National-States fighting against Germany was called.

It was in A.D. 1917 that the United States of America came into the war on the side of the Allies.

The United States of America (see Letter 41) had by 1917 become one of the greatest and richest of States in the world. For three years they kept out of the war, or were NEUTRAL as it is called, but at last President Wilson, who was the man who had then been chosen by the American people to govern them, decided that in this tremendous war the Allies were right and the Germans were wrong. He believed that if the Allies won this Great War, each nation would be free to choose its own kind of Government, and that little States would not be bullied or robbed by bigger States, but that if Germany won the war, all the States would have to knuckle under to Germany.

Once the U.S.A. came into the war and began to send American Armies to France and help the Allies in every way it was certain that sooner or later

Germany and her friends, Austria-Hungary, Turkey, and a Balkan country called Bulgaria, must be beaten.

By the beginning of A.D. 1918 the Central Powers (as Germany and her friends were called) were fighting very many States. The Germans fought magnificently, but the Allies fought just as bravely, and were too strong for the Central Powers. The British Navy was stopping all food crossing the sea to Germany, and many people in that country were nearly starving, whilst the French, British, and United States armies were fighting battle after battle with the German armies in France. The Italian armies were fighting the Austro-Hungarian armies, and British armies were fighting Turkish armies in Palestine and Iraq.

In November, A.D. 1918, the Central Powers could go on no longer. They begged for peace, they owned up that they were beaten, and they asked what they should do next. They also changed their Government into a Republic-kind of Government, much more democratic than the one they had in 1914. The Allies said: "All the Governments of the Allied States are going to meet in Paris, and as we consider that you started this awful war we are going to decide what your punishment shall be."

In A.D. 1919 the German Government was sent for to Paris to be told what punishment was to be given to the German people.

P.S.—Why did Germany and her friends lose the war?

LETTER NO. LI

WHEN THE GOVERNMENTS of the Allied National-States who had won the Great War met together in Paris in 1919 they had a tremendous job in front of them.

They had two tasks to do, and I think it will be easiest for you if I tell you what they were and then tell you what has happened in each case.

The two tasks were these :

- (a) To try to make some arrangement, some plan, some idea which everyone would agree to, which would make it impossible or at any rate very difficult for such a terrible war to happen again.
- (b) Punish Germany and her friends for having been the principal cause of the starting of the war, and force them to do what was possible to make good all the damage of the war.

In order to try to prevent such a terrible war happening again an idea called the League of Nations was invented.

The idea of the League of Nations is that each State should join this Society, and by doing so each Government promises that it will not go to war with another State until the quarrel has been talked about at a League meeting.

For instance, supposing Belgium and Holland have a quarrel. Instead of going to war at once, they send people to Geneva in Switzerland where the

League has its offices. At Geneva the League has a meeting of members. There will be a Frenchman to speak for France, an Englishman to speak for England, a Canadian for Canada, a Japanese for Japan, and so on.

The Belgians arrive and make their complaint about the Dutch. Then the Dutch tell their story.

The meeting of the League listens to both sides, and then might say: "Don't be silly and talk of going to war with each other over this quarrel. We think the Belgians ought to give way a little, and so ought the Dutch. Now be sensible, you two, and make friends."

Now supposing the Dutch were obstinate and said: "We are not going to give way at all, and if the Belgians don't give in we shall go to war with them."

Then the League meeting is supposed to say to the Dutch: "Very well, go to war. BUT as you refuse to take our advice, we shall all help the Belgian State, which *has* agreed to take our advice."

That is the idea of the League of Nations. Up to the present it has worked fairly well, but not as well as I hope it will work as the years go by. People who say that the League is no good because some States don't seem to pay much attention to what the League meetings say ought to be done in the world, seem to forget that the League is not yet ten years old, and that the people of the world have not yet become used to this new idea that the Government of their particular National-State may have to give up something for the sake of the peace of the world.

Men have believed for many years that whatever their State does must be right, and that their Government need obey no rules made for it by

Governments of other States. Inside each State there are, of course, laws which everyone in the nation obeys. The idea of the League of Nations is that laws should be made to govern the behaviour of the States to each other.

I must also tell you that two great States, Russia and the United States of America, have not yet joined the League of Nations society, which is another reason why it is not working as well as it might.

We now come to job (*b*) which the people who met at Paris had to work out.

The chief difficulty in this case was to find out how to punish Germany and make her do what she could to show that she was sorry, and at the same time be fair to Germany. There was so much hatred between the Allies and Germany and her friends that the Allies could not resist kicking the Germans now that they were beaten and helpless. They knew very well that if the Germans had won they would have given the people of the Allied States a bad time, and so the Allies gave the Germans such a terrible list of punishments that the Germans simply said: "This is impossible. You have taken our navy from us, you have forbidden us to have an army, you have taken parts of Germany from us, you have taken our colonies in Africa from us, and you have taken our trade ships from us, and now you tell us we must pay you millions and millions of pounds which we haven't got."

For several years the Allies tried to make the Germans pay huge sums of money to make up for all the damage that had been done in France, and all the trade ships which had been sunk by the German submarines. The Germans simply wouldn't do it. The Allies sent armies into Germany, and still the Germans wouldn't or couldn't pay these

huge sums of money. At last the Allies—after a good deal of quarrelling amongst themselves—agreed that the bill for the cost of the war which Germany should be made to pay must be made smaller.

This was done, and Germany then became less obstinate, and at the present time is paying a certain amount every year to the Allies.

As for Germany's friends, one of them was punished very severely, and the other got off nearly scot-free.

The Austro-Hungarian State was broken up, and from the remains several small new National-States have begun their lives.

The Turks were thoroughly beaten by the British armies, and at the end of the war were ready to do whatever they were told. Unfortunately the Allies squabbled so much amongst themselves as to which bit of the Turkish Empire in the Middle East each one was to have, that in the end the Turks suddenly said: "Ha! Ha! Whilst you Allies have been arguing as to which slice each of you is to have from our lands, we have been getting strong again, and we are quite ready to fight another war if you give us any orders we don't like."

All the peoples of the Allied nations were so sick of war that no Government would have dared to say to its people: "We must start fighting the Turks again." So the Allies said to the Turks: "Very well, then; you've been very naughty, but we'll leave you alone and hope you will be good in future."

So that really the Turks cocked a snook at the Allied States.

The Great War ended in A.D. 1918. It had lasted four years. In it about 10,000,000 men were killed. If all those dead men stood in a line, that line would be 5,000 miles long. If you began to walk down the

line and walked without stopping it would take you over two months to walk from one end of the line to the other. Thousands of people in Germany, Russia, and Austria-Hungary died for want of food. For four years in every country in Europe men and women who were not fighting or working in the hospitals with the army, worked all day long making things for the war. Every family in Europe hated to see the postman coming to the door in case he brought a letter saying that a son, or a brother, or a father had been killed in one of the battles on the land, the sea, or the air. German airships dropped bombs on towns in England, and Allied aeroplanes dropped bombs on German towns.

All the wonderful scientific inventions of Western civilization were used, not to make life more comfortable or to make people happier, or to help trade between the peoples of the nations. No! they were used by both sides to kill their enemies, and to make life as horrible as possible for the people of the enemy nations. The European States even made the black men whom they ruled take sides in this Great War.

But frightful though the war was, it may be that it was part of God's arrangement for the working out of the story of the world. He may have meant it as a lesson to men. I hope we have learnt our lesson, which is that if we have another war like the last one we shall all be so ruined and weak that our civilization and way-of-living will break up altogether and we might all become savages again, if any of us are left alive to become anything at all.

P.S.—What is the League of Nations? Do you think it a good idea? Do you think the British Empire ought to go to war against a State which refuses to obey the orders of the League of Nations? Why do you think this?

LETTER NO. LII

NOW WE COME TO the last letter, and we must say good-bye to each other. It makes me feel rather sad, because although I don't know you—I don't even know whether you are a boy or a girl—I have imagined you, and I feel we've become friends. If there is anything you can't understand in this book and your grown-up friends are too busy to tell you, write to me and I'll try to answer your letter. I should also be very glad if you'd tell me about any parts of the book which you think are stupid; the book is for you first, and grown-ups second.

When you grow a little older I do hope you will read the big books which tell you all about the different parts of the story of the world, but remember this:

“Everything you learn is a part of the whole story of the world and everything in it. It is just as important to find out what the Chinese or the Americans or the people of India or Persia have done or are thinking of doing as it is to find out what has happened and is happening in your own country.”

Why is this important?

Simply because if you don't learn about foreign ideas you will never understand foreign people. Never forget that if you think some foreign idea a stupid one, the foreigner also thinks a lot of our ideas are very silly. It is because the people of the

National-States of the world are often too lazy and too stupid to take the trouble to understand each other that national quarrels begin and may lead to terrible wars. A war is not magnificent, splendid, good fun, or anything at all nice. It is stupid, cruel, beastly, and very horrible. I know what I'm talking about, because I was in the Great War from the beginning to the end.

Our British Empire could not help going into the war, just as you could not help jumping into a pond to try to pull out another child who had fallen in. But how much more sensible it would be to have railings round the pond so that no one would fall in. In the same way the people of the nations must make the Governments of their States put railings round the idea of war, so that if two States quarrel over something they can settle the business without going to war with each other.

The League of Nations idea represents railings round the dangerous pond of war.

In reading over these letters I am rather sorry to see that I have told you more about the wars in the story of the world than I meant to do. If I do another book of letters I shall tell you more about what men have done in the Arts and Sciences, and more about the many interesting ideas in our civilization and that of the Eastern men. We are now living at a very interesting time in the story of the world, and before you die you may know the answer to many questions I shall not be alive to see answered, as, unfortunately, I have got to the Great Age of 35. Pretty awful, isn't it! However, though some of my hair is falling out, I'm glad to say I still feel very young.

You may live to see India become a great nation inside the British Empire. You might live to see

the States of the world give up the idea of war and do away with armies and navies or only keep very small ones, to do sort of policeman's work against savages and pirates. You may live to see China become a great National-State. You may live to see different States trying all kinds of new ideas as to Government. You will certainly live to see and use some wonderful scientific discoveries, and before you leave the world you may think nothing of going to China by air in order to see a man on business for a few days.

As you grow up remember this : you may be rich, you may be poor, you may be lucky or you may not, you may become a very important person or you may not, who knows ? I don't, you don't. But I do know one thing, and that is that whatever happens to you there is something which once you've got it no one can take away from you. It is called "Education."

An educated person is not, as some people seem to imagine, a person who can remember a lot of facts. If a man knew the London Telephone Directory off by heart he would not be an educated person, he would merely be an ass. An educated person is able to understand other people's point of view, and has a mind which can sort out and appreciate the things which matter in life from those which do not. To become educated one must collect ideas and facts by reading, travelling and listening. Then one must THINK.

Good-bye, and the best of luck.

Yours affectionately,

STEPHEN.

P.S.—Please make up your mind to become educated.

TIME TABLE OF THE STORY OF THE WORLD AND THE MEN IN IT.

THE BEGINNING .. The earth may have hopped
out of the sun. If it did it
was tremendously hot and
gassy.

MILLIONS OF YEARS The earth cooled down and
became hard. Water appeared
on the earth. Trees and grass
began to grow. Fishes, strange
animals on land, and queer-
looking birds began to live and
evolve. Many of these kinds
of animals are no longer alive
in the world. Sometimes
slowly, sometimes in sudden
jerks, and bends and breaks
the earth changed its geo-
graphy, seas took the place of
dry land, and land appeared
where there had been seas. By
degrees the lands and the seas
settled down to the shapes and
in the places we see them in
to-day, and the animals of the
present time lived in the
earth.

100,000 B.C. .. Men were living on earth.

50,000 B.C.... .. Men living on earth had stone
tools and lived in caves.

- 8,000 B.C. Men started civilizations in Egypt and Iraq (Mesopotamia). They discovered agriculture. Men in the Middle East began to live in Towns, they became joined together under one ruler in States called Empires. As men became civilized they had spare time and became interested in the Arts and Science.
- 4,000 B.C.—300 B.C. Egypt had its ups and downs as a Great Empire.
- 4,000 B.C. The Chinese were beginning to invent an Eastern Civilization.
- 3,000 B.C. The Cretans were living a civilized life in their Island.
- 1,000 B.C. Assyria and Babylon Empires in the Middle East.
- 1,000 B.C. The Phœnicians starting from Tyre used sea-power and built cities round the Mediterranean (Carthage).
- 1,000 B.C. Wandering people afterwards called Greeks went down into the Balkan Peninsula, other wanderers went down into India.
- 600—500 B.C. Buddha lived and taught in India. Confucius lived in China.
- 500 B.C. The Persians made a Great Empire in the Middle East.
- 480 B.C. The Persians made war on the Greeks but were beaten.

- 450-300 B.C. .. The Greeks produced great thinkers and artists. Plato, Aristotle.
- 330 B.C. .. Alexander invaded and conquered the Persian Empire. Greek ideas were talked about all over the Middle East.
- 300 B.C. .. The Romans became important in Italy.
- 260 B.C.-150 B.C. .. Rome and Carthage fought three wars. Carthage was beaten. At this time China was a great Empire.
- 150 B.C.-A.D. 100 .. The Roman armies conquered all Western Europe and the Middle East. One law, one money, one Government over all these lands.
- A.D. 30 .. Jesus was crucified at Jerusalem, but though the man known as Jesus was killed, His teachings remained in the world and the Christian religion began.
- A.D. 70 .. The Romans were in England which was a Roman Province.
- A.D. 300 .. The Barbarians began to be very troublesome to the Roman Empire. Christianity became the religion of the Empire. Constantine became Emperor and built Constantinople as the capital of the Empire. The Bishop of Rome or Pope was the chief man in the Christian church.

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|--------------|----|----|--|
| A.D. 500 | .. | .. | The Barbarians conquered the Western half of the Roman Empire. The Eastern half, with Greek ideas, was not conquered. The Eastern Christian Church was started. |
| A.D. 600 | .. | .. | Mohammed in Arabia started the religion called Islam. |
| A.D. 650-750 | | .. | Arab Armies conquered Palestine, North Africa, Spain, but were beaten in France. Arab Empire. Arabs were much interested in Science. |
| A.D. 800 | .. | .. | Charlemagne Emperor of the Franks was crowned at Rome, "Holy Roman Emperor," by the Pope. Beginning of the imitation Roman Empire in the West. |
| A.D. 900 | .. | .. | Dark Ages in Europe. |
| A.D. 1000 | .. | .. | Feudalism idea began to become common. Men wanted security. |
| A.D. 1100 | .. | .. | The Pope thought of Crusades. The Normans, under Duke William, conquered England. William became King of England. |
| A.D. 1200 | .. | .. | France and England began to become National-States. Popes and Emperors were always quarrelling as to which was chief man in the Empire. Kings and Nobles were quarrelling in different States. The Parliament idea began in England. |

- A.D. 1450 Turks (Islam-believing Asiatic people) captured Constantinople. End of the Eastern half of the old Roman Empire.
- A.D. 1500 Islam-believing people invaded India. Mogul Empire.
- A.D. 1200-1500 .. Renaissance time in Europe. Sea-travel began. Spanish and Portuguese made great discoveries, including the two Americas and the way to the Far East by sea. They hoped to keep these good things to themselves. Many great Artists created masterpieces in Italy. Books were printed instead of being copied by hand. Books were being written in all languages instead of only in Latin. Beginning of Science studies in Europe, starting from where the Greeks and Arabs had left off.
- A.D. 1550 The Reformation. Western Christian Church was divided into those who believed Pope was chief man and those who "Protested" he was not. Those people were called Protestants. People living in States in North of Europe became Protestants; Southern States remained Roman Catholics.
- A.D. 1550-1600 .. English sailors fought the Spaniards. Beginning of British Empire across the seas.

- A.D. 1600-1700 .. English Kings quarrelled with Parliament as to who should rule England. Parliament won. Great English Scientist, Newton, and play-writing poet, Shakespeare,* lived in England. Terrible wars in Europe (about 1620) between Protestant and Roman Catholic States. Spain and Portugal were beaten in struggle for Empire across the seas.
- [*1564-1616] ..
- A.D. 1650-1700 .. English beat the Dutch—both wanted Empire overseas.
- A.D. 1700-1780 .. English and French fought wars for the sake of Empire over the seas. England won and drove French out of America and India.
- A.D. 1776 The Englishmen in America (not in Canada) quarrelled with the Government in London and left the British Empire to start a new State (the U.S.A.).
- A.D. 1789 French people became tired of being badly ruled by Kings and Nobles. They rebelled and killed their Kings and Nobles and started a Republic. At about this time the Europeans and Chinese began to misunderstand each other and quarrel.

- A.D. 1792 Most European Governments became frightened of new French Government without King or Nobles and made war on France.
- A.D. 1795 Napoleon began to be important in France.
- A.D. 1800 Napoleon became autocratic ruler of France.
- A.D. 1800-1815 Napoleon was beaten by English sea - power in his efforts to conquer all Europe and make it one State ruled by him from Paris.
- A.D. 1830-1850 The Common people in States all over Europe were restless and dissatisfied with the little share they had in the ruling of their States compared to that of the Kings, Nobles, and rich men.
- A.D. 1840 Machinery was being used more and more in European life. "Markets" and "Raw Materials" became important.
- A.D. 1840-1890 Europeans beat the Chinese in several wars and did what they liked in China. Chinese did not like this.
- A.D. 1880 Japan saw what had happened in China, and quickly became a Western-kind of State. Europeans were afraid of her and left her alone.
- A.D. 1870 Germany and Italy became National-States. Germany beat France in a war.

- A.D. 1830-1928 .. Communications of all kinds became better and faster. Trains, motor-cars, aeroplanes, telegraphs, wireless. Wonderful scientific discoveries were made by Western men.
- A.D. 1905 Japan beats Russia in a war.
- A.D. 1912 Revolution in China. Beginning of confused time in China.
- A.D. 19 HUNDRED
AND SO AND SO. You were born. (All your friends said how wonderful you were.)
- A.D. 1914 THE GREAT OR WORLD WAR BEGAN. (See Letters 50, 51.)
- A.D. 1917 Russian Revolution. Russia gave up the war. The U.S.A. came into the war.
- A.D. 1918 Germany and her friends were beaten by the British Empire, France, the U.S.A., and their friends.
- A.D. 1919 League of Nations started.
- A.D. 1920-27 .. Years of trouble whilst the people of the world were trying to settle down after the terrible war.
- A.D. 1928-2000 .. These are the years in which you must do your share to make the world a better and a happier world than it has ever been since men began to live in it 100,000 or more years ago.

"He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our HELPER."—
EDMUND BURKE (1729-1797).

But it was even thou, my companion, my guide and mine own familiar friend.—BOOK OF COMMON PRAYER.

HELPER'S NOTES

THESE NOTES ARE SIGN posts indicating a few of the very many side turnings and resting places which are to be found and excursions which may be made as one leads a child's mind down the story of the world. Each letter contains one or more main ideas and the Helper will no doubt expand these in accordance with the capability of the child, the time at the disposal of the Helper, and the importance which the Helper attaches to the various main ideas mentioned in the letters. Attention has been drawn in the Introduction to the great value of visits to Museums and Picture Galleries, and by this means it is possible to give the child an idea of the social life of various classes at different periods in the story of the world.

Letter 1.

Illustrate the Time factor.

• The child was born in 1918—ten years ago.

The Helper was born in 1893—thirty-five years ago.

The picture was painted in 1750—one hundred and seventy-eight years ago.

The church was built in 1428—five hundred years ago.

The child will be grown up in 1939—in eleven years' time.

Illustrate a generation and the idea of descendants by photographs or thimbles or pencils, or different shaped bottles.

Personally, I think this is the right place at which to explain to a child that it did not come into the world down a chimney or in the beak of a stork.

Child—father—grandfather equals a hundred years.
A century.

Draw a ladder. Let each rung represent a year, label each rung with a local association. "This year, daddy married Mummy."

Explain A.D. and B.C. thoroughly.

GEOGRAPHY.—It is probably waste of time to proceed very far in these letters until the child can recognize a map. If the child has done no geography, start by making a map in its simplest form, e.g. draw a small square on a piece of paper and mark it "chocolate," draw two circles and mark them "tables." Place a piece of chocolate between two tables in a room, then give the child the map of the room and invite it to use the map and find the treasure. Next help the child to make maps of rooms showing the relative positions of various pieces of furniture. Then begin to make maps of the garden, the street, the village. Use coloured chalks.

In map-making, even when starting with the simple square or rectangle with door and windows, which is the elementary map of the room, always use a scale and a key. For instance, in a garden map, say

to the child, "Here is a stick one inch long ; on your map it will be the same length as twenty of your steps. We will show trees by a fuzzy mark, and we will show paths with a brown pencil line." When a reasonable map of the garden or a room has been made use it for treasure hunts.

Let the child realize from the beginning that maps are pictures of fact, which reveal an immense amount of information. When motoring with the family encourage the use of maps by the children. The map-reading habit, deplorably weak in many adults, is a great eye-opener to the world.

In London, show the child Underground maps. Show it a relief map. Encourage it to regard all forms of maps as dispellers of mystery, not mysteries in themselves. Show it an Admiralty Chart. (Can be bought cheaply from Potters, The Minories, London.) Try to secure an aerial photograph of some area the child knows.

Study a large-scale Ordnance survey of the district. Teach the child to pick out features.

Do not venture forth on to maps of Continents and countries until the general idea of a map as a picture of the relative positions of features of the earth's surface is clear to the child. For older children, explain that owing to the difficulty of showing pictures of a round earth on a flat piece of paper the ordinary Mercator's map is quite wrong in the North and South Latitudes, that India is very much larger than it looks on a Mercator's map, and Greenland very much smaller. Show the child a globe. Elements of surveying.

Make sure that the child appreciates distance. Explain it in terms of walking ; in hours of motoring ; days of steamship travel (400 miles to a day) or hours and days of train travel.

Letter 2.

EVOLUTION.—A little cosmogony, astronomy and geology might come in here. Photographs of Nebulæ ; facts as to the distances of the stars. For older children the story of the spectroscope. Look at the moon through a telescope. Explain that England was once part of the Continent ; that even now the dome of St. Paul's would not be covered in the North Sea. Contrast this with the ocean depths. Explain that the atmosphere is a thin covering to the earth ; hence difficulties of climbing Mount Everest. Compare the skin of the earth to that of an orange, the roughness of the latter being terrestrial mountains.

Illustrate astronomical movements by making the child walk round an electric torch and at the same time revolve on its own axis. Discuss the Planets. Find the Great Bear in the sky and the Pole Star.

Expand evolution. Illustrate with mustard and cress seed on wet flannel or a bulb or pea in a glass of water, or keep a caterpillar. Help the child to make daily notes of what it observes in its living example of evolution. Visit a museum and look at extinct animals. Explain the value of notes. Start a diary for the child. If it finds writing tedious let it dictate a few lines every evening at supper-time. On no account make any suggestions, but put down faithfully what the child says. In a year's time the child will begin to see its own evolution in the diary.

Letter 3.

ARCHÆOLOGY.—Prepare a faked or Glozel site in the middle of the floor with rugs, cushions, blankets, cardboard, and explain that each material represents a layer of earth, gravel, or rock. Between each layer place objects with associations in the child's mind.

Its mother's thimble, its father's pipe, a toy, the housemaid's brush, the dog's bone.

Then the Helper and the child arrive at the site. They make a camp and begin to excavate. As you dig you make notes of what you find. From these you build up a story—the child will soon help your imagination if it flags. "The dog was eating the bone, then there was an earthquake and it was covered up. Ha! What is this? a fish bone! The sea was once here! Then it must have been dry land again as evidently a child played there and left its toy behind! Then more rocks and a man who smoked a pipe lived there. He seems to have had a wife or a housekeeper, for here is her thimble. Hullo! What's this, a wedding ring, evidently she was his wife. No toys in this layer—perhaps they had no children, etc. etc."

Let the child see and handle a fossil. Thrice lucky child if it can be helped to find one.

Explain how soil is formed. Discuss erosion—examples on East Coast of England. Explain how a river forms a valley and delta. Formation of coal.

Letter 4.

The principal snag in this letter is that of impressing upon the child's mind some sense of the tremendous difference between No-MAN TIME and MAN-TIME. Apart from comparative areas, heights, weights, volumes and similar methods it may be profitable to try to give the child an idea of the vast climatic and geographical changes which have occupied No-MAN TIME. The information that England was part of the Continent or that palm trees and tropical fauna lived in Kent, or that Snowdon was a volcano, may help. In dealing with the evolution of man suggest that even if he did grow

out of some ape-like creature there appears to many people to be something of the Divine in man's make-up. Contrast the reasoning powers of man with the instincts of an animal.

Letter 5.

Visit a Museum and look at stone implements. Try to make the child realise the extent to which metal enters into its daily life. Act the story of the stone age family and let the child make some great discovery—Pottery—the Wheel—Fire.

Illustrate by various examples the uses of domesticated animals and their connexions with butter, milk, eggs and meat. Make sure that the child realizes that the domestication of animals is an achievement of man. Explain the use of various animals for transport purposes in different parts of the world. The camel in the desert, the Elephant in Burma, and the uses of the reindeer. Explain that the existence of domesticated animals gave man more spare time. That one aspect of civilization is that the civilized man does not have to spend all his waking hours thinking of where the next meal is coming from—or he ought not to have to do so.

Letter 6.

Explain agriculture. The wheat-eating peoples of the world and the rice-eating people. Show wheat and rice areas on a map. Describe rice growing. England used to grow her own food, now has to import ; no room to grow enough. Show pictures of the wheat fields of Canada and the grain elevators. Trace a grain of wheat from the ground to the child's mouth. Explain that the foundations of human life spring from the soil and ultimately depend upon the warmth and light of the sun. Indicate wanderings

of early men on a map. Suggest that Australia and North America were then joined to Asia. Link up this geographical change with the evolutionary ideas of Letter 2. Illustrate the growth of separate languages as follows: The Helper goes to one corner of the room, the child to another. They each agree to start a new language and they agree to invent one of three simple sentences. They meet in the middle of the room and find they cannot understand each other.

Different ways of living can be illustrated in a similar manner. The Helper must arrive in the room wearing no shoes and explain, "Where I have been living in Africa it is very hot and it never occurred to me to wear shoes. I suppose these funny things on your feet are necessary where you live. What are those extraordinary kind of shoes on your hands? Gloves! you call them? What are they for, climbing palm trees?" Etc. etc.

But be careful to explain the thousands of years which passed whilst the races of men slowly developed their civilizations.

Letter 7.

Illustrate trade by barter. Swapping at school. The room or garden represents a primitive world without trade. Make the child require several articles which it will have to produce itself. Now establish trading centres at various points, such as a food market, a clothes market, etc. Let the child have a trade. Why not a knowledge market? Thus lead up to barter and the ideas of trade resulting in the activities of the individual or group of people becoming specialized. The Helper should return to this idea after Letter 45. Show pictures, etc., of Egyptian history. Explain Mummies and Pyramids.

Illustrate the idea of Empire by sprinkling some iron filings or needles on a piece of paper (these are the isolated City-States) and moving them together by a magnet (the great King) underneath the paper. Remove the Great King's influence and the Empire will become easily scattered. Introduce a rival magnet (an Empire destroyer).

Also—the houses become the village—the villages may become a Town—the Towns are in the State—the State may become incorporated in the Empire. Explain that the *usual* explanation of Empire is conquest. The idea of the State must be carefully explained. It is a civilization idea. Care must be taken *not* to introduce the modern idea of nationality to the child at this stage in the letters.

Stress the age-long struggle between the settled men and the Nomads. Even to-day the Wahabbis are raiding Iraq.

Letter 8.

Explain why men living in towns began to have leisure. The development of the Arts. Articles in the Encyclopædia Britannica are full of suggestive ideas. For the purposes of this letter nothing can equal a visit to a picture gallery or a Museum. Expand on the nature of the arts and explain that an appreciation of the arts can only be attained by studying them. Select a short poem calculated to appeal to the child's temperament and read it. Then ask the child to say what it made the child feel like. Did it evoke pictures.

Discuss imagination. Be careful to distinguish between imagination and telling untruths. Invite the child to use its imagination in some respect. A sketch; an imaginary speech; a word-picture; modelling in clay, etc. etc.

Explain what is meant by good taste. Colour-schemes. Arrange flowers. Music. Harmony. Discords. Good music. Use the B.B.C. to illustrate.

Suggest starting a scrap-book for one of the arts.

Collect Postcards, as sold at British Museum.

Point out different styles of architecture in neighbouring buildings.

Ask the child what it thinks of a row of suburban houses. Discuss criticism and critics. Criticize this book.

Emphasize the variety of method of expression used by different races in their artistic products. Illustrate. Discuss mass production and consequent loss of personality of the craftsman. Periods of furniture. Illustrate with examples. Porcelain. The lesser forms of art. Dancing, Drama, etc. etc.

Explain why Art is International. Illustrate with examples. Never force any form of art on a child.

Letter 9.

The Scientific Mind. The true scientific mind in its highest form is perhaps the noblest product of the human race. Impress the fact that the scientific mind takes nothing for granted, takes nothing on trust. It disdains the superficial and lazy approach; it labours not to achieve material gain, but to attain knowledge. It seeks to know the secrets of God's plan and prepares itself for knowledge by humility. "How much to learn, how little learnt." The Scientific mind is also artistic.

Explain what is meant by experiments. Illustrate with some practical experiment, e.g. "Will wood float? Will iron float? Try to see for yourself." Later on in these letters contrast the ultimate influence on the story of man exerted by a great Conqueror as Alexander the Great or Ghinghis

Khan and Newton. You will have to come back to this point later on, but as soon as possible inculcate in the child's mind :

“The universe is change ; our life is what our thoughts make it.”

Letter 10.

Enlarge on Science and stress the youthfulness of scientific discovery in the story of the world, e.g. until Galileo (1564–1672) invented the telescope little progress in Astronomy was possible. Explain Laboratories.

The relation between the spread of scientific knowledge and invention of printing. The one-ness of Science.

Science in its relation to the discovery of the Laws of Nature and how, through Scientific knowledge, men have begun to learn how to harness the forces of nature. Explain uses of water-power. Niagara.

Select some branch of Science which will interest the particular child, such as medical science, optics, chemistry, mechanics, hydraulics, and carry out some simple experiments. Great fun and considerable dampness can be had in a small bathroom with the aid of water and a length of tubing. Mechanics is another department of Science in which it is easy to carry out a few simple experiments with common appliances.

Introduce the child to the idea of making exact observations. Teach it to connect cause and effect, using practical examples. A few simple experiments in mensuration. This is a good moment to make the common “bug-bear” of arithmetic “quite useful and amusing after all,” by linking up some simple calculations with a really messy and thrilling experiment.

Letter II.

Explain how a river deepens a valley and why valleys are fertile. The importance to Egypt of the NILE.

This letter is a good moment in which to tell the child something of the social life of ancient Egypt and to point out how modern it was in many respects. Visit Museums and show pictures.

Some account of modern archæological work in Iraq or Egypt is to be found nearly every month in the illustrated press.

Expand the "strong man" idea. There are several good examples in Egyptian history of an Empire rising and falling according to the personal ability of the ruler, e.g. THOTHMES III (1479 B.C.).

The conception of Empires rising and falling will need explanation and expansion. Explain "Independence." Return again to this after Letter 16. Let a room represent an Empire. The grown-up comes in as conqueror and the child loses half its Empire, including the capital city (the armchair). The child's son becomes Emperor and drives out the invader and adds to his Empire by conquering "the country of the passage."

This game of Empires can be played very well in a garden. The child-ruler sits in the summer house and receives messages from outlying parts of his Empire. There is news of rebellion in the greenhouse! The Emperor makes a tour of his dominion and hears that the people of the greenhouse have been oppressed by a beast of a local Governor, who is deposed.

There is news of invasion from the mountains beyond the herbaceous border. Wild tribes are descending on the Empire. A neighbouring Emperor or ruler makes a treaty. There is a dispute

between the two Empires as to the line of the frontier (the garden path or hedge). The Helper must think out the stage management of the game. It can be entirely imaginary or made to fit some actual case, such as the rise and fall of Persia or Rome. The child-ruler should be encouraged to take a proper interest in the Arts and Sciences and might start a Museum at the capital, containing specimens from different parts of the Empire. For further opportunity of using this game see Letter 16.

If I had a large garden and more cash I would have the world laid out to scale and let children act the history of the world. Lawns would be the Oceans, crossed in model ships on wheels. Dull visitors would be barbarians.

If such a map of the world was laid out on a baseline of 400 yards, the model of London (under glass) would be 12 inches across. Great Britain would be about 40 feet long. Mount Everest 3 inches high. The Mediterranean 96 feet long, and the Suez Canal 3 100th of an inch broad. On the same scale of reduction one year of time would be represented by about five minutes. The history of England from the Norman Conquest to the present day would require 50 hours of action.

Letter 12.

Enlarge on the geographical importance of the Middle East area in the story of the world. It has always been a junction of civilizations and races. Talk a little of the relationship between geography and history. Egypt with the desert on its Western flank ; mountain peoples, highlanders, etc., compared to "plain dwellers." The "Nomads" on the steppes and deserts and the townspeople in the rich villages. See Letter 15. Show that men could not concentrate

in large towns unless supplied with food by the cultivator. Agriculture needs space. Choose a few prominent cities and give brief explanations of why they are where they are. Link up with the idea of making a scientific investigation as to why some house stands where it does, e.g. faces South for the sun; near a road (or was the road made for the house?); on a river, on a hill, good view, near the church (if the vicarage), near a cross-road (if a public-house). Why are petrol-filling stations where they are? Why, indeed, in some cases!

Discuss the early civilizations to taste and ability. Especially the social lives of the people.

Explain that archæologists have only scratched a few patches on the earth. Expand the last paragraph of this letter and return to this idea to illustrate the connexion between Greek-Roman-Byzantine and Renaissance.

Letter 13.

Explain what colonies are. This may sometimes best be understood by the examples of birds, or bees. Imagine the child as leader of a family which decides to venture forth and colonize. Play the game of colonizing in the garden or in the attic. At this stage assume empty lands. Return to this idea after Letter 41. Robinson Crusoe. Start a scrap-book of ships of all ages and types. Insist continually that at this stage the races of men are still in watertight compartments.

Find Tyre and Carthage on the map. Explain that Carthage was able to grow strong and rich because she was far removed from the Empires of the Middle East and could only be reached by sea, on which she was powerful. Return to this point after Letter 20.

Letter 14.

The important point to stress in this letter is that the material side of Civilization, its concrete products and machinery are the fruit of ideas. Further, that different ideas produce different results and that for many hundreds of years the Eastern races have had different ideas from those of the West.

Excellent and amusing examples of the difference between Eastern and Western ideas are to be found in "Chinese Characteristics," by Smith.

An attempt should be made to point out that Western civilization itself has many sub-Civilizations in it. That French ideas and products are often not the same as those of this country. But the most important idea in this letter is that of the independent development by men in the East and the West of different attitudes towards life. Different philosophies. I hold this to be of supreme importance—and I shall return to this aspect of world history again—because it is during the lifetimes of our children that humanity has to endeavour to engage the Western and Eastern wheels of the International gear-box. Improved communications have caused the world to shrink and East and West must now co-operate. [See Map, page 215.]

Letter 15.

Choose two points in the house or garden some way apart and find out by timing with a watch the best line of communications between these points.

Show on a map the influence on communications of mountains and deserts. Discuss Tunnels, Bridges, Viaducts.

Explain the idea behind the construction of the Suez and Panama Canals. Discuss Canals. Explain Locks.

Show why Egypt is destined to become an impor-

tant junction of air communications between three continents.

Describe various journeys about England to-day using air, road and rail, and compare time taken in the coaching days. Discuss road communications after snow and frost (December 1927, South of England). Communications are men's victories over natural obstacles. Link up Scientific progress and improvements in communications.

Find out if the child would like to start a communications scrap-book in which to collect world routes, pictures of famous passes, pictures of means of communications through the ages.

Explain an A.B.C. time-table—communications by rail and sea and air between London and elsewhere. Play at being Thos. Cook's representative for foreign travel. Collect foreign travel advertisements. Describe Marco Polo's voyage (*Encyclopædia Britannica*) and compare with modern travellers.

Explain why large towns have grown up at junctions of communications, e.g. Constantinople.

Explain that communications also carry ideas. Letters, the telegraph, and wireless.

Expand on need of communications for Government, trade and dissemination of knowledge. Illustrate with stories of the great transport strike in England.

Function of a port in linking sea and land routes together. Visit or describe a port and an aerodrome. For London children investigate London's communications. Obtain maps of 'bus and tram routes and Undergrounds. Explain how communications allow thousands to enter London in the morning for work and leave it for their sleeping places in outer London. The communications of the human body. Blood system. Nervous system. Isolation, until

modern times, of various groups of men entirely due to lack of communications. Improved communications make the world an economic unit. For older children : Passports and tariffs.

Letter 16.

Illustrate what a law is, and the chaos which would result if there were no laws regulating traffic on the roads. Written Laws and Unwritten Laws. Moral Codes. Justice. Explain the functions of Government. To keep good order, to ensure justice, to defend the State, to provide opportunities for education, to enable the people of one State to enter into official intercourse with those of another. Mention Ambassadors, and hint at foreign policy. Return to this after Letter 47. Explain that different ideas as to Government produce different types of Government machines. Civil servants. The Eastern civilizations have favoured Autocracy, the West has also had and has Autocracy, but is the home of Democracy. Explain what a vote is in a democratic country and the meaning of a majority. At this stage in the letters it is not advisable to mention Parliament ; that is dealt with later on. A vote and a majority can be explained with reference to a Plebiscite. Explain the secrecy of the ballot. Prepare voting cards, and get two or three people, including the child, to vote on some question, such as :—

“ Are you in favour of (child's name) being given
a .”

Illustrate Autocracy and Democracy by collecting several children and deciding (a) Autocratically, (b) Democratically, what game is to be played. The Autocrat (Big boy) says, “ We *will* play . . . Objectors will be put in prison under the table.” Then Democratically decide by a show of hands. Illustrate the

advantages and disadvantages of each type of Government.

Explain that even in autocracies, government depends in the last resort upon the will of the people, but that change of autocratic government is usually only effected by violence. In the old Chinese State "passive resistance" was the equivalent of the franchise. This leads to explanation of revolution. Show it is the opposite of evolution, and, therefore, contrary to general arrangements for progress of the world.

Explain judges, juries, lawyers, policemen, and prisons, and also modern idea that prevention is better than cure.

Stress severity of criminal code in England up to recent times.

Explain that a law not founded on popular acquiescence will not work—e.g. the 20 miles per hour for cars in England. Discuss the statement, "A people gets the Government it deserves."

Taxes and the publication by the Government of a Budget. Draw up a Budget, with the child's pocket money as revenue, and show a deficit. Tax father to balance the budget. For older children, describe the great offices of State.

Local government. Hint that we have only begun to think about the idea of International Law.

Letter 17.

Picturesque details of Darius' Empire and his ineffectual South Russian campaign are called for here. His system of decentralization should be explained. It might also be explained that the Greeks rather asked for an attack from the Persians by meddling in the revolutionary activities of the Greek cities of Asia Minor. See Herodotus.

Letter 18.

Act the following scenes :

(a) Greeks gossiping in Athens over the rumours of a Persian invasion. Enter a Sea-captain with positive information from Tyre. Discussion by the Greeks as to whether Sparta will help.

(b) The arrival of the Marathon runner.

(c) The receipt by Darius of the bad news from Greece and Egypt. Darius must study a map.

(d) A scene when one of Satraps in the Persian Empire receives orders to prepare to supply men and money for two campaigns.

(e) A scene between Darius and Xerxes when Darius realizes that even the King of Kings is mortal, and that he will never live to avenge Marathon.

XERXES: Father! Have you any special things you want me to do when I take your place on the throne?

DARIUS: Yes, I have! Come closer, it makes me weak to talk loud. Send those slaves away, they annoy me. I want you to avenge the disgrace of the Persian Empire, etc. etc.

Expand the story of Marathon. Explain the modern Marathon race. The Olympic games.

Letter 19.

Follow the Persian invasion on a map. A paraphrase of Herodotus makes the whole of this campaign a thrill to a child. I suggest that a comparison be made between the vast numbers and lavish equipment of the Persians and the numerically inferior Greeks, with a view to illustrating the moral advantages of a good cause. The Greeks fighting for their homes and existence; the Persians engaged on a foreign conquest. This—I think—rather libels the Persians. The knowledgeable Helper will supply the

necessary corrective. Illustrate Thermopylae with a rough sketch.

Show a picture of a Trireme.

Show the weakness of the Persian line of communications. If desired, this is the place to make a few remarks about methods of fighting 500-400 B.C. You will probably find the child thinks there were guns.

Letter 20.

The question of Sea-power looms much larger in the story of the world than it does in most histories, which are usually written by people to whom the sea is a strange element and Naval strategy a deep mystery. It is really quite simple. Sea-power is the power to control sea communications, and it should be explained from this point of view. From about 1000 B.C. men have used the sea routes, consequently the ability to prevent one's enemies in war from using the sea routes has been a valuable asset since that time. Recently air-communications have begun to be used, and hence States seek air-power.

This letter is a suitable place to tell the child something of piracy. Boys will appreciate some piratical stories, e.g. the *Sallee Rovers*. The "three times" when England was saved from foreign dominion by her possession of sea-power were:

- (a) The Spanish Armada.
- (b) The Napoleonic Wars.
- (c) The Great War.

In each of these cases British sea-power stood between a would-be world conqueror and his ambitions.

England had not got sea-power against the Romans or William the Conqueror. Hence invasion.

With older children the relation between the geographical distribution of Naval bases such as

Gibraltar, Malta, and Singapore, etc., and sea-power should be explained. Ships must have bases. Why? Show trade routes on a map. The importance to the sea communications of the British Empire of the Suez Canal might be touched upon, also the fact that the sea routes both separate and link the several parts of Empire, and that without the ability to use these routes in safety the Empire becomes a disjointed collection of States. The Story of the Suez Canal shares.

Scrap-book of ships, from Chinese junks to transatlantic liners. Visit a Naval Dockyard and a good commercial port. Outline the Washington Conference.

My views on Imperial Defence, the functions of armies, navies, air-forces and politicians will be found in "Imperial Defence," published in 1927.

I know that the last paragraph of this letter will raise some awkward questions for Helpers. I'm sorry. Evade the issue to taste. The fact is no one trusts anyone else when it comes to national security, because there is not yet an international conscience.

Letter 21.

There is no doubt that the ideas in this letter are difficult to explain to a child, but it is also certain that every effort should be made to give the child an inkling into the tremendous importance of Greek thought in the story of the world. My own line of attack was that the Greeks were the first people (so far as we know) to make an effort to free men's minds from vague traditions, superstition, and mumbo-jumbery. They were the apostles of the Scientific attitude towards the problems of life. They faced life boldly, and though hampered by lack of material aids they made strenuous efforts to get

to the bottom of the problems of life. The Greeks thought systematically. They discovered the value of disciplining the processes of the mind, and laid the foundations upon which the scholars of the Renaissance erected the temple from which modern science has emerged.

Select some ideas which the child takes for granted, and then probe into them "as a Greek thinker might have done." Return to this letter when dealing with the European Renaissance. Explain that the Greeks were the first people of whom we have record who were profoundly interested in discovering the best method of Government.

I think it might be mentioned that there is every reason to believe that the civilizations of Egypt and Mesopotamia and Crete, etc., may (perhaps must ?) also have produced speculative and scientific thought, but nearly all trace of it has been lost. Illustrate the achievements of Greek art—Museums and pictures. Older children. Mention Philosophy and Logic.

Letter 22.

This letter makes a suitable point at which to widen the child's horizon upon any or all of the following subjects:—

(a) The importance of ideas.

(b) The Arts of Sculpture and Architecture and Drama.

(c) One or more Departments of Science.

In the case of (a) there are, I think, two aspects which can be explained to a child. Firstly, that action is the result of a mental process. If the child is writing a letter, or making a house in the garden, etc., the first move should be "to think it out." The conception of a thought being a preliminary to an action will be new to the child, but it will soon see the point.

Secondly, that thoughts should be controlled. The ideas should be arranged in the mind in the correct sequence.

This may be illustrated by telling the child to carry out some interesting task for which there is obviously one most convenient method.

Then make the child think aloud and see if it can arrange and express its thoughts logically. To begin with it will suddenly say, half-way through its explanation, "Oh, I forgot . . ."

Explain that education leads to a trained mind, as opposed to a chaotic mind. Cf. Education of the mind with physical exercises of the body.

In the cases of (b) and (c) above it might be pointed out to the child that whereas in (b) the Greeks reached a standard never yet excelled, in Science they only made a beginning. For example, Greek geography was very limited in its knowledge, and their astronomical theories assumed that the earth was a fixed centre, around which revolved the sun and planets. But, though they probably derived their ideas from Asia, it is the great merit of the Greeks that they did make a beginning in systematic enquiry. Their mistakes were due to the fact that as they were making a beginning they had no accumulation of observed facts from which to deduce theories, nor had they the necessary instruments with which to collect and test facts.

In discussing Science be careful to explain that though we may look at Science from different angles and call it "Mechanics," "Electrics," "Chemistry," "Biology," "Astronomy," etc., Science is ONE. It is one attempt to learn about the phenomena of nature, with the further practical object of controlling them for our own purposes.

Letter 23.

For many picturesque details in Alexander's career see Plutarch and Arrians *Anabasis of Alexander*. Expert opinion seems to differ as to Alexander's real importance in the story of the world, but it seems to me undeniable that he made a greater stir amongst his contemporaries than any single man had ever done before. I can only suggest that any Helper interested in Alexander should study the facts such as they are and form an independent opinion of the man who set out from Greece with an Army equal to about two present-day divisions and a treasure of a few thousand pounds in order to conquer the world. To what extent Arab culture and civilization were indebted to Alexander's Hellenization of the Middle East, and hence what connexion there may be between the Renaissance, via the Crusaders and the schools of the Mohammedan Empires, and Alexander, are interesting questions both somewhat beyond the scope of this book. One can but note their existence, and investigate as occasion offers.

Letter 24.

- (a) Enlarge on Alexander's need of Sea-power due to his line of communications crossing the Dardanelles.

Explain that ships need harbours to refit in. Suggest that the Persians did not appear to realize that if they had lured Alexander into Asia and then obtained Sea-power they would have trapped him. They did make a half-hearted attempt to attack Greece from the sea. Make Alexander's character live by telling a few anecdotes about him.

- (b) Introduce the idea of a world State to the child's mind as one that has been dreamed of

by men at various times in the story of the world.

In subsequent letters this idea can be mentioned again, but if the Romans, the Papacy, and Napoleon had this idea it was always based on compulsion. We are now beginning to see that it can only be brought about by agreement and self-interest. Mention the practical difficulties in the way of the idea in Alexander's time.

Letter 25.

(a) Visit a library. Show how knowledge is found concentrated and arranged in a convenient manner in a library. Modern recognition of the importance of education shown by the fact that the library is FREE.

Invite the child to make use of the library in order to discover something in which it is interested. Introduce the child to an Encyclopædia or Library in miniature.

Give the child 30 or 40 books and a bookshelf or two. Help it to sort out the books into departments of knowledge, e.g. Geography, Travel, Fiction, History, works of reference. Be a student, with the child as Librarian. Explain the uses of a Dictionary. Talk about different classes of books. Tell about the British Museum Library. Explain how knowledge of languages opens the doors of foreign literature. Explain the use of an index. A catalogue.

(b) Trace Alexander's march on a map. The siege of Tyre is a very exciting story. Emphasize how the administration of Alexander's Empire depended upon his own personality, so that when he died it collapsed. Discuss this weakness of autocratic government.

Note.—At Alexander's death (at 33) he is credited with being about to tackle the difficult problem of

establishing his Empire on sound political foundations.

(c) For older children explain what a university is, and show that Alexandria was the first known University in the world. Oxford and Cambridge. The University, a typical Greek idea. Alexander's Hellenization of the Middle East.

Letter 26.

Enlarge on Frontiers. The garden hedge idea—Trespassers will be prosecuted. Natural frontiers—rivers; mountains; deserts; the sea. Artificial frontiers, e.g. Canada and U.S.A.

Show examples on a map. Squabbles in history over frontiers. Explain how a political frontier may cut an economic zone in two. Remind the child that even when Rome was at its zenith the Chinese, the Indians, the Americans, and the negroes in Central Africa were ignorant of Rome's existence.

Letter 27.

Reference Carthage. Discuss sea-trade. The business of being sea-carriers of goods, which is at present one of the main props of British prosperity. Trace the passage of a watch from Switzerland to New York, via London and a British ship. The British ship brings back cotton from New Orleans to Manchester.

The safety of sea-trade depends upon Sea-power as long as no certainly respected International Law exists.

Explain more fully the Republican idea, as opposed to rule of autocratic Kings.

Trace the decadence of the Roman Republic.

Discuss whether Punic wars were really necessary. Could not Rome and Carthage have been mutually

helpful to each other? Nevertheless, 2,000 years later same idea prevalent that Germany and British Empire must be rivals.

Short biography of Hannibal.

This might be the right place to mention slavery, concerning which subject many facts are to be found in the *Encyclopædia Britannica*, Volume 25.

Letter 28.

The inevitable transformation of the Roman State from a Republic to an Imperial Government should be explained. It was impossible with the existing means of communications to imagine any system by which all Roman citizens could share in the responsibility of Government.

Explain Gladiators, the Roman Brick, Roman social life. Show pictures of Roman remains, or, better still, visit a Roman villa.

Roman *roads, bridges*, walls and Roman Law.

Mention might be made of the Roman Army, which, with its Legions of 6,000 men, was the principal machine with which the Roman Republic conquered the Mediterranean World. The Roman Army, originally a citizen force with all the moral virtues which distinguish such forces, was essentially an infantry Army. As wealth increased the Roman citizen liked military service less and less and the army gradually changed into a long service professional army, which was used by its leaders to overthrow the Republic. Control of the Professional Army was essential to occupation of the Imperial Throne. As Rome struggled against the mobile Barbarians, cavalry became more prominent in the order of battle, and as Rome began to collapse the Roman Army became impregnated with barbarian mercenaries.

It is desirable to explain that amongst the wealthy

Romans Greek culture became fashionable and Greek thought was partly preserved for the Renaissance through Roman interest therein.

Tell some stories about the Roman Emperors. A few extracts from, say, "The Last Days of Pompeii" give colour to the story. Although Rome collapsed, the idea of the Roman Empire as the universal State persisted for several of the centuries of the Holy Roman Empire. It is interesting to note that at the other end of Asia-Europe the Chinese were under the impression during the Han and Tang dynasties that they were the universal State, or [to be more accurate] the only civilization which mattered.

It may be useful to talk a little of the difference between the Roman Empire and the Greek Empire, which exemplified in its highest form in the person and genius of Alexander. Alexander was a genius at the head of the most intelligent people then living, and he performed marvels. But the Greeks were too intelligent and not practical enough to be able to organize and maintain an Empire of the stolid and solid type, such as that of Rome. The Romans built, organized and thought slowly and surely, whereas the Greek mind would reach the heights in a single dazzling leap.

Alexander, highly educated, managed through his genius to concentrate the mercurial Greek intelligence on to his purpose. When he died the centrifugal forces of Greek independence of thought, of their love of a new thing, quickly made themselves felt, and the Macedonian Empire flew to pieces. Rome was not dependent upon such a controlling genius. Rome was a common-sense Empire, and died slowly as the original virtues of the Latins were sapped by luxury. In modern times, the French under Napoleon remind me somewhat of the Greeks under

Alexander, and it is the Germans in modern Europe whom I should have expected to build an Empire of the Roman type. Heavy, efficient, well-ordered, but somewhat soul-less.

Letter 29.

See Gibbon's "Decline and Fall of the Roman Empire" for such expansion of this chapter as is desired. Discuss the influence of Latin on the French and Spanish languages, and suggest that this is one example of continuity in the history of the world. The Roman Province of Gaul disappears, but the influence of Latin remains.

Early history of the Christian Church and its persecutions. Explain the idea of a Society. Allegiance to a common set of ideas. Explain that Roman Emperors having begun to call themselves Gods could not believe that a Christian could possibly be a loyal Roman. (See also Letter 30.)

Show on a map how the Nomads thrown back from China oscillated West and fell on Rome. Show illustration of Great Wall of China.

Emphasize the existence of Greek culture at Constantinople, since this had an important influence upon the European Renaissance when Constantinople fell in 1453 and scholarship fled West.

For older children mention Attila and the Huns, and some stories of the Emperors, e.g. Diocletian and his famous palace at Spalato, inside whose walls the mediæval town was afterwards built.

Letter 30.

I will not presume to offer advice as to instruction in the spiritual aspects of religion beyond the remark that it is useless to try to teach a child anything one does not believe in oneself. It is wrong so to do ;

it is foolish so to do, for one will be bowled out in a very short time.

The political aspects of religion bulk so large in history that the child must be told something of religion from this point of view.

Begin by showing that religion is what men "think." That it is an idea, or collection of ideas. Consequently from the earliest times Kings, Emperors and Governments have realized that if the ruler controls men's ideas he will control their actions, and that religion is a very convenient and powerful political machine for the control of men's ideas. Hence the equation of the ruler and the God in ancient civilizations, Imperial Rome, and one might add Shinto in Modern Japan. Doctrine of Divine Right of Kings. Return to this idea in later letters.

Some information might be given as to the Jews. Explain Missionaries. Explain Arch-Bishops, Bishops, etc. It will be necessary to distinguish carefully between *The* Christian Church and *A* Christian Church (the building). Explain how Christianity spread not by force but by conviction, thus affording another example of the power of ideas in the story of men. The value to Christianity of the political framework of Rome, within which were stability and good communications without which Christianity could not have spread. St. Paul continually found his Roman citizenship an invaluable possession.

For older children talk a little about caste in India. A horizontally divided society. To illustrate this, imagine castes in England.

To illustrate the last part of the letter, invent a code of conduct on the following lines:—

(a) One should always go into the room backwards.

(b) One should always sit on the floor.

(c) One should always turn away from the person one is talking to.

Then act according to these ideas. The child (representing Western civilization) will say: What on earth are you doing? The Helper must say: "How can you be so rude as to sit on the chair and look at me when you talk to me?"

Then explain to the child that the misunderstanding has arisen from the fact that you have each been believing in different ideas.

Letter 31.

A few remarks on the rise and fall of the various Empires which have been discussed up to date are called for at this stage, to be followed by a demonstration on the map of Western Europe as to the activities of the leading Barbarian nations. The fact that at a time when the political framework of Roman Europe had crumbled the Church remained a stable institution amidst much confusion should be explained.

Enlarge on Monks, Monasteries, and Monastic Orders, Hermits, and Anchorites. Gradually suggest the growing importance in Europe of the Christian Church and the Papacy. Explain Excommunication and the imperative necessity of "being on friendly terms with the Church," since the fact that no other avenue to spiritual salvation existed was a dominant idea in men's minds. The Church was building up a "corner" in salvation, and was to use its power for worldly purposes. Explain how the Church began to grow wealthy, and could keep its wealth secure without the use of armed force, since men felt that to rob or attack the Church was to rob or attack God.

Letter 32.

The idea of SECURITY should be fully explained. Explain that though nowadays we take local security for granted in civilized countries, it was not always so, and even to-day the only satisfactory guarantee of national security is considered to be armed force.

Trace the connexion between the desire for security and the rise of feudalism. If several children are together, inaugurate a feudal system with two Dukes, three Earls, a few Barons, and some Serfs. Let one of the Dukes become King. Go through ceremonies of swearing allegiance. For older children explain that Bishops were also Lords Temporal holding fiefs. Build up a pyramid of wooden bricks to illustrate the feudal system.

For older children mention the existence of feudal systems in other parts of the world, e.g. Old Japan. Describe how feudalism grew out of certain Roman land-holding and personal-service ideas. Suggest that though feudalism in its active form was dead or dying in the fourteenth century, killed by economic changes and the rise of central and Royal authority, it was for several centuries the only machine which existed for the perpetuation of the idea of civil authority. Explain its social influence which has endured up to, if not into, our own times.

Explain the clash between the revival of lay political power in Europe (as exemplified by Charlemagne) and the existing power of the Church, and the beginnings of the long quarrel between Popes and Emperors.

Explain that amongst other difficulties in this theory of dual Government was that of the fact that the Pope lived in Rome and claimed jurisdiction over all Christians, whilst the Emperor usually lived

in Germany, and only ruled (sometimes precariously) the Holy Roman Empire.

Let the child be the Emperor Charlemagne and the Helper the Pope, and discuss your respective points of view. Naturally in such a conversation the child will require frequent prompting to begin with.

Letter 33.

Show on a map the expansion and extent of the Arab Empire.

Show pictures of a Mosque. St. Sophia at Constantinople makes a good story. For older children explain that there is no established Church or ecclesiastical bureaucracy in Islam. Theoretically, the Islamic State, and what we should call its "Church," are one and the same.

The Caliph (now abolished due to the rise of Mustapha Kemal and Modern Turkey) was originally the spiritual and temporal ruler of all Moslems. He was Mohammed's successor. He could declare Holy Wars. Tell about Mecca and the desire of every Moslem to make the Pilgrimage. Mention the present-day religious antagonism between Moslems and Hindus in India.

Show pictures of Moslem architecture in Spain, e.g. the Alhambra, Granada.

The debt Europe owes to the Arabs in science, particularly in mathematics and medicine, calls for mention. The Arab researches in Alchemy stand in the line of descent to which chemistry belongs.

The European Frederick II, Cynic, modern-before-his-time, champion Pope-baiter, was largely responsible for the introduction into Europe of knowledge from Arabian sources. For older children the account of the downfall of the Arab Empire can be

followed by some outline of the successors as the principal Islamic Power, of first the Seljuk Turks, and then the Ottoman Turks, who overran the Byzantine Empire.

Spread of Islam into W. Africa and East Indies.

Letter 34.

Introduce the child to Chivalry and Minstrels and Tournaments by extracts from a suitable historical novel. Older children should be given further details of the struggle between the individual Popes and Emperors.

Consideration of space have compelled me to refrain from mentioning the startling rise and collapse of Mongol Power, which at the death of GHENGHIS KHAN, 1227, was represented by an Empire stretching from the Caspian to the Yellow Seas. This episode—for though the Mongols were in Hungary in 1247 and Europe must have quaked in its shoes, the Mongols were but an episode—might be mentioned to older children after this letter.

I also feel that insufficient tribute has been paid in the letters to the remarkable tenacity of the Byzantine Empire, which at various periods after the division of the Roman Empire was a well-organized, powerful and prosperous State. It was for eleven centuries the principal defender of Europe against the Asiatic Powers. It defeated the revived Persian Power in the seventh century when its Armies operated in IRAQ; it held out against the Saracens and their successors the Seljuk Turks, and it is possible that if it had not been attacked and its Capital sacked by Westerners in 1204 (Fourth Crusade) it would not have fallen before the Ottoman Turks at the end of the fifteenth century. During its long career it was the heir of the classical ages,

and enshrined the seeds of Western civilization and protected the light of Hellenism from eclipse by the Slavs, who constantly pressed the Byzantine Empire from the North.

Letter 35.

Select a few picturesque details concerning the Crusades—Richard of England? Start a crusade in the garden against slugs, or in the house against papers lying about. Trace on a map the old trade routes and explain the economic interest of the Venetians in the Crusades. Enlarge on the benefits of foreign travel. Describe the Holy Places. As a side-line Venetian and Genoese history might begin here.

Mention the "Truce of God." This ecclesiastical device for curbing the warlike activities of the feudal nobles was general on the Continent in the thirteenth century. The truce commonly extended from Wednesday evening to Monday morning. As the law of the King increased its influence over the feudal nobles the Truce of God became obsolete.

Letter 36.

Explain what books were like before printing. Suggest printing should be considered in terms of improving communication of ideas. Visit printing works.

Show how Feudalism became out of date as the central power of the King increased.

The growth of the idea of nationality. Explain some of the factors which are implied in the idea of nationality, i.e. community of race, of tongue, of culture of ideals and geographical boundaries. But be careful to explain that all or any of these may be absent in a given nation, e.g. in Switzerland both

French and German are spoken and German and French stock form the nation. Explain that as feudalism died out due to the growing power of the Central Government men no longer looked to their noble for security, but to the King's Government. Nationalism, in its extreme form, e.g. "My country right or wrong."

Mention the invention of gunpowder about 1300, which revolutionized war by striking deadly blows at the superiority of the armoured knight and the defensive powers of the walls of the feudal castles.

Discuss the invasion of Europe by the Turks. See also Notes on the Byzantine Empire (Letter 34). If the child has been given a knowledge of the Byzantine Empire, this could be expanded here by stressing the essentially Greek nature of Byzantine culture.

For older children discuss the connexion between Arab culture and the Renaissance. A good deal of patience will be required to make the child understand the Renaissance movement. Various analogies should be tried. Try "Hibernating animals," or "The cold storage idea." Suggest that Aryans or "Wiros" (to use the latest fashionable term) came down into Greece and began Western civilization—it was carried on by Rome, then fresh Aryans or Wiros (the Barbarians) burst down upon the West and temporarily submerged Western civilization, which only endured in the bosom of Christianity (a Semitic addition to Western civilization) and in the Byzantine Empire. But these Barbarians being mentally of the same stock as the original founders of modern thought began to feel the urge to go on with intellectual progress where the predecessors of the Greeks had left off. Hence the Renaissance. Trace the development of the Renaissance in terms of art by visiting galleries.

Letter 37.

This is the place to tell of Erasmus, Galileo, Michelangelo, Dante, Leonardo da Vinci, Roger Bacon, etc. etc.

In connexion with the Reformation, the activities of Henry VIII of England might interest older children. Inquisition stories to taste, also Richelieu and Huguenots in France. I have deliberately omitted all reference to doctrinal differences between Protestantism and Rome, such as the sacrifice of the Mass, and I think that a reasonably accurate idea of the Reformation can be given to a child on the basis that the Temporal Power in certain parts of Europe came to Luther's conclusion that it had been "ordained by God," and must be permitted "*to chastise the wicked and protect the good, unhampered throughout the whole Christian body, without respect of persons, whether it strikes Popes, Bishops, Priests, Monks, or whoever else.*" See a very good article, "Reformation," in the Encyclopædia Britannica. If desired, this is the place to mention the Greek Christian Church.

This is the letter at which to mention to older children the Thirty Years' War (1618-1648) and Gustavus Adolphus.

Letter 38.

The English attempts at the N.E. and N.W. passage routes might be mentioned. CABOT's voyages.

The Portuguese voyages of Discovery. In A.D. 1502 the King of Portugal assumed, with the concurrence of the Pope, the title "Lord of the Conquest, navigation and commerce of India, Ethiopia, Arabia and Persia." The missionary-cum-trading spirit at the bottom of the expansion of the

Portuguese Empire might be mentioned. "We come to seek Christians and spices," said one of Vasco da Gama's sailors when they reached India.

Show on a map the Papal Division of the New Discoveries. Describe the rise of Spain under Castile and Aragon and expulsion of the Moors.

Criticize the Spanish idea of milking the overseas possessions of bullion for the benefit of the Mother-country. Charles V.

Explain Treasure Fleets and Galleons. Life of Drake.

This is the place at which to say something about the Inca and Aztec States, A.D. 1530. See Prescott's books.

Letter 39.

I have assumed that the average child will at a very early stage in its specialized education be taught English History, and, therefore, I have deliberately cut down that subject in these letters to the bare minimum necessary to a proper appreciation of world history. Perhaps I have been unduly neglectful of England. If I have, I console myself with the reflection that the Helper should not find it difficult to fill this gap. My view, in brief, is that England's place in these letters is due to her having been the home of Parliamentary Government; the Mother of a great self-governing association of peoples which has arisen from an Empire secured through sea-power; and the home of men such as Shakespeare and Newton.

In connexion with Letter 39, expand or introduce the following points:—

- (1) England's abandonment of attempts to be a Continental Power after the Hundred Years' War.

- (2) The beginnings of Parliamentary Government in England.
- (3) The more or less despotic rule of the Tudors.
- (4) The Elizabethan age, and the fruits of the Renaissance in England. Shakespeare, Milton, Bacon, leading to Newton.
- (5) The rivalry between Protestant England and Catholic Spain, chiefly due to the determination of Hawkins, Drake, Frobisher, Raleigh, and men of their kidney to secure a share for England of the riches of the New World. The Spanish Armada.
- (6) The beginnings of Empire across the seas. The colonies of Virginia and Newfoundland. The creation of the East India Company. The influence of the new discoveries on the geographical-economic position of England. She became the almost pre-destined and obvious centre of a world-trading State.
- (7) After the Tudors, the revival of the struggle between Parliament and the Crown. Essentially a financial struggle.
- (8) The Civil War. John Hampden. Cromwell. The Standing Army. The Restoration.
- (9) The Bill of Rights in which Parliament again limits the power of the Crown.

Letter 40.

Expand the growth of National-States. The case of Holland is a good and thrilling example. The determination of the non-Roman Catholic Powers to share in the benefits of the new discoveries soon led to commercial rivalry amongst the English and the Dutch. Discuss the Dutch wars. Pepys' Diary for social life in England at this time. Explain carefully the different conditions encountered by the adventur-

ing Europeans in the West and in the East. In the former case they meet primitive peoples and empty lands. Western civilization found virgin soil in America. In the East, Western civilization at first stared open-eyed and slightly awed upon ancient and magnificent social structures, great material wealth, and teeming millions of men. Then, as Western men appreciated how helpless the East was when it came to a trial of material strengths, the gaze of the West became avaricious and contemptuous, and their hands began to grasp.

Western man realised that his only dangerous rival was another Western man.

Letter 41.

Expand the Seven Years' War as required. Trace the decadence of Spain and Portugal. Both Holland and Spain were largely ruined by the exercise of British Sea-power.

Contrast overseas Empires with the old land Empires in the Middle East, from the point of view of communications and Sea-power.

The origin of the U.S.A. and Canada and the difference between the British Government's policy in 1776 and 1839.

Explain emigration and consequent racial mixtures in U.S.A. to-day. "America Comes of Age," by Siegfried, is a typical modern study of the U.S.A.

Although lack of space prevents me from devoting a letter to the U.S.A. in this volume, it is highly important to give the child some idea of the U.S.A. and their position, influence and aspirations in the world, e.g. The Monroe Doctrine, American Liberty, Prohibition, Commercialism, Idealism (there is plenty of it mixed up in an extraordinary way with materialism). The Middle West. Mass Production.

Influence of Communications upon American political development. Graft. Trusts. The Powers of the President. The Negroes. Slavery. The Civil War. Oil. Films.

Economic resources of U.S.A. and Canada. French Canadians. Empire Settlement.

Letter 42.

Apart from such expansion of the story of India as is desired, important points to make clear are :—

- (a) No national feeling in India—a sub-continent of races.
 - (b) Europeans invade India by sea.
 - (c) The nature of the struggle between France and England. Story of Clive and Hastings.
 - (d) The East India Company.
 - (e) Explain British India and Native States.
 - (f) The North-West Frontier.
- Illustrate Indian Art and Scenery.

Letter 43.

Explain Houses of Parliament.

Members of Parliament.

Franchise and its gradual extension.

Details of French Revolution and alarm this event caused in all the courts of Europe. Mention State of French Society in Louis XIV's time, and immense burden of taxation on common people. Pictures of Versailles. It was ambitions of Le Roi Soleil which sowed the seed of the Revolution. Stories of Louis XIV. Divine Right of Kings. Explain carefully how autocratic government leads to revolution. Link this letter up with the explanation in Letter 39 of how political power passed in England from the Crown to Parliament, but that in 1795 Parliament in England was still far from representing the bulk of the nation. It represented Landowners. The Middle

Class had yet to get the power they received through the industrial revolution.

Stories of Danton, Robespierre, Marat, Marie Antoinette. The Terror. The Bastille. Marseillaise.

Letter 44.

Apart from such expansion of the Napoleonic wars as is desired, the child should appreciate that it was Great Britain which stood between Napoleon and his ambitions. Details of Nelson, Wellington, Lord Barham, Pitt, Blücher, and Napoleon's Marshals, are suggested. After Letters 50 and 51 it might be explained that important though they were, the Napoleonic Wars never assumed the intensity or personal interest to every Englishman which marked the war of 1914-1918. The Napoleonic Wars were fought by professional armies and navies so far as Great Britain was concerned. Stories of Napoleon. His mother's attitude. Discuss conscription. The French Armies *were* national armies. It ought to be made clear that at the outset Napoleon was the child of a situation in which a Revolutionary France was struggling for its existence against reactionary Europe. It was not until it became plain that his personal ambition would not be content with the achievement of obtaining "Security" for France that the French people began to reckon up the price of Napoleonic glory. Discuss: Blockade. Continental System. Code Napoléon. Privateers. Press-gang. H.M.S. *Victory*.

Letter 45.

The Chartist movement in England. The Reform Bill of 1832. The rotten boroughs. Go to a pond, station the child on the edge and build a little mud wall at the water level. Throw a brick into the pond, so that the ripples knock down the mud wall. The

brick is the French Revolution and Napoleonic wars, the pond is the mind of Europe, the mud wall is the autocratic, obsolete forms of Government against which the people of Europe rose in the 1848 movement. Explain that the French Revolution was a Continental leap into the dark in order to reach something which England had slowly acquired by long experiment. The disadvantages of revolution are that it destroys evil, but is not constructive, and chaos is worse than despotism. The French Revolution, the Napoleonic wars and the advent of machinery are the end of an era. The seed of Renaissance has burst into bud. The flower is now (1928) beginning to open. Enlarge on the scientific discoveries of the last 100 years and some of the great inventions. The steam engine, the oil engine, the electric engine. Explain machinery. Illustrate the use of a lever—the simplest machine. Explain mechanics of a bicycle. Suggest we are only on the threshold of scientific discovery. Point out that machines exist to serve men and not vice versa, and that we must beware of making the Temple of Machinery greater than the God of Human Happiness. Science and machinery a product of Western minds.

Letter 46.

Visit a telephone exchange and wireless station. Obtain maps, etc., from shipping lines and air travel companies. Explain the manner in which the improvement of communications have caused the world to shrink. See also Letter 16. Visit a newspaper office and see an afternoon edition printed—communication of ideas. Visit a factory and inspect raw materials. Explain how one man controlling a machine can produce the output of a hundred men without machines. Suggest the immense ramifications

of modern trade. Discuss the causes of England's industrial prominence. Discuss the economic resources of the Empire—illustrate with pictures, e.g. Mines of South Africa, Wheatfields of Canada, Rubber Plantation. If in London, make a tour of the Dominion offices and visit London docks. Expand the story of the exploration and carving up of Africa. Cecil Rhodes and the Dominion of South Africa. Obtain maps, illustrations, etc., from the Empire Marketing Board, London. Explain market reports in the paper. Introduce older children to elementary notions of International Trade. Bills of Exchange. Play a game with the following people in it. The produce of raw material (perhaps a rubber plantation in Malay States, or wheat in Canada, or sheep in Australia; the shipper; the banker (who finances the deal); the manufacturer; the consumer. With more people available, introduce additional links, such as the Telegraph Company, which keeps the various parties in touch with each other. Insurance. The wholesale and retail man, the advertiser, etc. etc. This type of subject will be dealt with in Volume II of this series of letters, if one is published.

Letters 47 and 48.

Explain :

- (a) The material benefits conferred upon India by the British.
- (b) The great task we have set ourselves of satisfying Indian aspirations for self-government. Aspirations we have created.
- (c) Dyarchy. The Depressed Classes. Moslem-Hindu problem.
- (d) The unsolved problem of whether Democracy will transplant into Eastern soil.

At this letter the question of Modern Egypt should be mentioned.

As regards the Problem of "Western Civilization and the Far East," my views will be found in a book of that title.

Chinese History needs expansion. I have said nothing of the Mongol or Manchus, or of Chinese machinery of Government or Arts. For older children interesting comparison can be drawn between the Chinese conception of the State and the European idea of National-States.

The present confusion in China is a passing phase and this should be stressed. The revolution in China is threefold: Intellectual (the most significant), Political (Nationalism), Industrial and Economic.

Japan, though spectacular in her rise, is a pyramid on its point, her future is dark and uncertain. Shinto is the key to Modern Japan. See "Western Civilization and the Far East" for an analysis of Japan's synthetic State.

Letter 49.

Explain "The Balance of Power." The rise of Modern Germany around Prussia. The Triple Alliance. The Entente Cordiale. The German desire for a place in the sun. The Franco-Russian Alliance. The Military fetish in Germany.

I think it is wisest and most likely to be historically correct to explain the Great War as a catastrophe, for whose actual precipitation Germany, Austria and Russia must share most of the blame, but which was, in any event, a more or less inevitable consequence of the nature of the European system in 1914.

Explain how the situation got out of hand in the closing days of July 1914, and the holiday-making

of the masses unconscious of the fate which was soon to be their portion. Yet, no hatred between individual members of the nations. Explain that many Germans believed that the Entente and Franco-Russian Alliance were designed to encircle and restrict Germany. To the ordinary German the war was *not* a war of conquest but of defence.

Letters 50 and 51.

Explain Armistice Day—In Remembrance and Thanksgiving. Let us remember they died believing that they were fighting the war to end war; that an Allied victory would mean a life of peace for our children.

Indicate the world-wide nature of the war on a map. Show photographs—not particularly pleasant ones—of the war. Explain neutrality. Explain how Germany really lost the war because she was considered in the wrong by world public opinion. Pay a tribute to the tenacity and patriotism of the German people.

Show that the British Sea-power was the axle of the Allied effort, and hence the great struggle between the U boats and English Blockade. Explain the effect of the world war upon the Constitutional Development of the British Empire. War in the air for the first time in history.

The Great War, the first truly national war. Give examples of what can be achieved by centrally directed national effort in the way of production. The Great War, a war in which the machinery at the command of man and scientific resources at his disposal were far in excess of what his brain could co-ordinate and control. Discuss propaganda. Discuss the effect on the Eastern people of the spectacle of the Westerners tearing each other to pieces.

Explain the Russian Revolution and the tension between the Soviet Government and Capitalist Powers, because the former is always working for a world revolution. But also admit Allies were foolish to attack the Bolsheviks in the post-war period, and so make the Soviet Government the defenders of Russia. Cf. Alliances against French Republic in 1792.

Describe British campaigns and show the wide-world nature of the war. Gallipoli, Palestine, Mesopotamia. Describe life in England in 1900 and War Time. Food Control. D.O.R.A. Zeppelin raids. Conscription. Extension of the franchise to women. Censorship. The cost of the war.

Describe Western front conditions. Chemical Warfare. Barrages. Tanks. Flanders Mud. The Ypres Salient. Verdun. Trench Warfare.

Describe assistance given by the Empire.

The war at sea. Convoys. Q boats. Jutland.

Peace of Versailles. A meeting of victors to punish the guilty and divide the loot. The disillusionment of Wilson with Europe, and Europe's disillusion about him. He did not represent the U.S.A. Explain fully the League of Nations' Mandates. See literature from League of Nations Union. The Reparations wrangle and the Ruhr adventure. The economic difficulty of cutting off Germany's natural nose without spiting Europe's International face. The fiasco of Turkey. Allied War Debts. The disintegration of Austria-Hungary and the creation of new States. Yugo-Slavia, Czecho-Slovakia and Poland. Disarmament. First essential to disarm in men's minds. The *idea* of war produces armaments. They are but an expensive effect of a cause.

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